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HDI
HW 3610 W

Methods of Teaching

BIBLICAL HISTORY

(JUNIOR GRADE)

BY
EDWARD N. CALISCH, Ph.D.

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From H.U.C.
School for Teachers

STUDENTS' SEMINAR ROOM

5938

CORRESPONDENCE SCHOOL
FOR RELIGIOUS SCHOOL TEACHERS

Conducted by
The Jewish Chautauqua Society

Methods of Teaching

Biblical History

Junior Grade

HEBREW UNION COLLEGE
SCHOOL FOR TEACHERS

By EDWARD N. CALISCH, Ph. D.

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RESPECTFULLY INSCRIBED
TO
MR. FREDERICK LAZARUS, SR.
FRIEND OF THE
JEWISH CHAUTAUQUA SOCIETY

PREFACE

The teaching of Bible History to children of tender age is no longer the simple task it was for our fathers. Without knowing anything definitely, or in detail, of the tremendous revolution that has taken place in the intellectual and spiritual worlds during the past generation, the child of today none the less senses the change in the religious atmosphere. There are obstacles of doubt, laxness and parental indifference, with which the teacher of a former generation did not have to contend, but which render far more difficult the work of the teacher of today. In keeping with the general plan of the Correspondence School, this course is designed to aid the teacher to overcome these difficulties, by laying stress upon the primary purpose of Bible History instruction, i. e., the ethical import of the historical narrative.

The writer has not undertaken to decide upon the historical accuracy of any of the Biblical narratives. His purpose was to show how to give the pupil a knowledge of the life of the people of Israel during that important formative period of its life, when it progressed from a loosely connected group of tribes to a compact entity, with an aroused sense of national unity and an earnest consciousness of religious purpose, giving the episodes of that progress, but having a spirit of reverence and a constant sense of God's guidance pervade them throughout.

The course is not intended as a text book, but as a teacher's guide. The Lesson Material is given as illustration. It may be used with any text book desired,

or independently. The Lesson Presentations, carrying out the Aim of the Lesson, do not pretend to exhaust the moral doctrine that may be drawn from any incident. They are merely suggestive.

In the preparation of the course the writer has been greatly aided by the kindly suggestions and revisions of the Chancellor, Rev. Dr. H. Berkowitz, and of the Dean of the Faculty, Rev. Dr. Wm. Rosenau. He desires to express to both of them his sense of deep indebtedness and grateful appreciation.

EDWARD N. CALISCH.

Lesson I.

GENERAL INTRODUCTION

Lesson I—GENERAL INTRODUCTION

The Question of Attitude

In the teaching of Bible History, the first question you have to determine is one of attitude. What shall be the mental attitude with which you yourself regard the Bible History, and what attitude shall you try to bring about, or to conserve in the mind of the child? In these days of doubt and of the higher criticism of the Bible, it is difficult to maintain a proper proportion in meeting the needs of different communities, and of children of differing ages, and coming from differing homes within the same community. With younger children, say under ten years of age, the sense of faith, that charm of childhood, has not yet been seriously impaired even by careless parents. The child will accept whatever is told to it. The love of the child for fairy stories and its power of "make-believe" make this period the most receptive of all our years. Shall we take advantage of this receptivity to give to the child that which we know it will question in later years, or will hear questioned and scoffed at, perhaps, by its elders? In short, shall we take the Bible without questioning its historical accuracy, setting forth its various stories as having been actual occurrences, or shall we, with the child, consider the element of doubt and lay stress upon the allegorical character of the narrative?

Perhaps these questions are to be answered differently for different communities. The Orthodox would demand one answer, the Radical Reformed another, and the Conservatives, who hold the middle ground, would not be satisfied with either extreme. As these studies are designed to meet the requirements of the various classes, to give answers, which, as far as possible, will be satisfactory to all, we must take up

the purpose of this branch of the Religious School work and inquire as to what may be the best methods by which this purpose may be accomplished, without giving dogmatic replies to the questions of the inspiration or historical accuracy of the Bible.

The Aim of Instruction in Biblical History

The aim of instruction in Biblical History is to acquaint the pupil with the history of the Jewish people as portrayed in the Bible, and to teach in connection with it the lessons of that *faith* which is *basic* to *moral duty,* and which inspires its followers with pure ideals and high motives of conduct. The emphasis is to be laid upon faith and duty. This, however, should not be made too obvious. It must appear to be merely incidental to the narrative, though in reality the narrative is only the vehicle of the doctrine. You can do as much by suggestion as you can by direct statement; indeed, oftentimes more so. You must be fully acquainted with the materials of your course and possess thorough knowledge of the Bible itself; certainly, at least, of that portion which includes the course you cover. You should also be acquainted with the different interpretations of certain difficult passages. Whatever may be your own attitude toward the historical accuracy of Biblical narratives, you must undertake your work with a profound sense of reverence. Without this sense of reverence no one has the right to assume the duties of a teacher in a religious school.

The fruits of higher criticism are not to be ignored. While the theories of some Bible critics have doubtless been pushed too far, yet we cannot overlook the fact that their work has done much to enlighten us as to the chronological sequence of the books of the Bible, the identity of its various authors, and the con-

ditions under which the several portions of the Bible were put to writing.

The Bible a History of Spiritual Progress

It is well to recognize that the Bible is a history of spiritual progress rather than of material advancement. We do not go to the Bible for knowledge or for information as to secular things. We do not seek scientific facts or secular history in its pages. We recognize that the Biblical authors wrote under the limitations of the secular ignorance of their day. They told what they believed to be true and what their hearers believed to be true. But their secular limitations did not affect their power of spiritual vision. The ancient teachers were aware of this distinction. It is a Rabbinic maxim that "The Torah speaks in the language of man;" i. e., while the Torah is the word of God, it is spoken by human tongues and conveyed through the medium of human minds.

The Significance of Jewish History

The significance of Jewish History must always be borne in mind by those who teach it. That which makes up the real history of a people is its inner culture and ideals, of which its outer activities, its wars with other nations, its physical development and its material growth, are but the accessories and incidents. This inner element of Jewish History, it must be remembered, was always religious or spiritual. Even before the tribes became an organized nation it was told to them that theirs was to be a unique position among all other peoples. They were to be "a peculiar people, a kingdom of priests and a holy nation." (Exodus xix: 6.) Their whole history is but the story of their preparation for and the carrying out of their mission. (Cf. Jewish History, by S. M. Dubnow, Jewish Pub. Society, Chaps. II-III.)

Difference Between Biblical and Post Biblical History

The purpose of the Jews, it may be said, was to receive, to learn, to live and to teach a religious ideal. Roughly speaking, the *Biblical* period of Jewish life may be said to be that of the receiving and the learning of its religion, that of the *Dispersion* to be the living and the teaching of their faith—the realization of the ideal.

The Books of the Bible

The books of the Bible comprise 24 volumes, divided into three main divisions: *Torah, Nebeeim* and *Kethubim;* that is, Pentateuch, Prophets and Writings. The Pentateuch consists of the five books of Moses: Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

The books of the Prophets are: Joshua, Judges, I and II Samuel, I and II Kings, Isaiah, Jeremiah, Ezekiel and the twelve minor prophets. The minor prophets are Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habbakuk, Zephaniah, Haggai, Zachariah and Malachi.

The division of Writings includes Psalms, Proverbs, Job, the Five Megilloth, Daniel, Ezra, Nehemiah and I and II Chronicles. The Five Megilloth are: Song of Solomon (or Canticles), Ruth, Lamentations, Ecclesiastes and Esther.

The sequence of the books as here given is that of the Hebrew Bible. It is not, however, the exact chronological sequence of the books.

These books were compiled by different authors during a period ranging from about the tenth century before the present era until the formation of the canon of Scriptures. (See Note III.) It is claimed that not

all the books were the work of the authors to whom they are accredited.

The Dominant Thought of the Bible

The dominant thought that is presented in the Bible is that of the immanence of God and the relations of man to Him. The book of Genesis is a revelation of God in the natural world and in human history. Its every page is saturated with the consciousness of God. In its thoroughly simple, naive and even childlike form of narrative, we find at once its greatest charm and its greatest power. It begins with the assumption that *God is*. There is nothing as reasonable as this. We do not have to explain God, even to the youngest child. The account of the creation of the world, as given in the first two chapters of Genesis, may not, in its physical statements, square with the results of scientific research, but the statement with which the book starts out: "In the beginning God created," is incontrovertible; and the spirit with which the writer of this first chapter of Genesis tells his story, is the spirit in which the teaching of Bible history should be conducted.

The Book of Genesis

The Book of Genesis forms at once the most interesting and perhaps the most difficult of all. It begins with the dawn of history and carries us through the beginnings of the history of the Jews as "a peculiar people." It may be roughly divided into two parts, the first of which is a general introduction containing an account of the beginnings of terrestrial life up to the call of Abraham. This comprises the first eleven chapters. The second portion, from the 12th to the 50th chapter, inclusive, has to do with the history of the people of Israel, covering the lives of the Patriarchs, Abraham, Isaac and Jacob, and the life of Jo-

seph. Roundly speaking, the chronology of the Book of Genesis may be said to include the period from about 4000 to 1500 before the present era.

The Other Books of the Pentateuch

The other books of the Pentateuch which cover this course, continue in the spirit of Genesis, with the same sense of complete confidence and deep reverence with which the recital of their incidents is given. But there is a great difference in the material—the Book of Genesis deals with individuals. With Exodus we begin the history of a people. While the figure of Moses towers mountain-like above all the others, yet it is not his history as an individual, but as the leader of the Children of Israel, that is given us. While it is true that there was no compact national organization until the time of Samuel, yet, beginning with the period of the Exodus from Egypt, the events—the revelation at Sinai, the building of the tabernacle, the wandering in the desert, etc.—all are national in character.

NOTE I.—*The word "Torah."*

The word Torah, while technically and exactly meaning the five books of Moses, has had a rather flexible connotation. It had come to mean later not merely the Pentateuch, but also the entire Bible, and at times the whole body of Jewish law and tradition. The translation of the word Torah means "doctrine" or "teaching," and while the Greek translators gave it as "Nomos," law, yet among the Jews the idea of Torah was mainly ethical. While the word was commonly used to embrace this wider literature, it was mostly identified with the Pentateuch. And the scroll of the law which is used in the service at the synagogue is known as the "Sepher Torah," and contains only the five books of Moses. (For further explanation of the word Torah, see Jewish Encyclopedia, Vol. XII, pp. 196-197.)

NOTE II.—*List of Topics.*

The following is a list of the topics to be treated in the Junior Grade Course, and comprises the first year's studies:

Books of the Bible: Exodus, Leviticus, Numbers, Deuteronomy and Joshua.

LESSONS

1. General Introduction.
2. Birth and Youth of Moses.
3. Moses in Midian.
4. Moses in Egypt.
5. The Exodus—Pesach, Passover.
6. Discontent—The Manna, the Quails (the Graves of Lust).
7. The Fight with Amalek (Faith, the Source of Courage).
8. The Visit of Jethro (Willingness to Learn).
9. Sinai—Ten Commandments, Shebuoth; or Feast of Weeks.
10. The Golden Calf (Doubt and Sin).
11. The Tabernacle.
12. Rebellion—Nadab and Abihu; Aaron and Miriam; Korah.
13. The Spies.
14. The Wandering in the Desert—Death of Aaron, Succoth.
15. Baalam, son of Beor.
16. Reuben, Gad and Half Menasseh; East Jordanic Conquest.
17. Death of Moses, Installation of Joshua.
18. Joshua Assumes the Leadership.
19. Conquest of the Land.
20. Possession of the Land—Review.

NOTE III.—*Canon of the Scriptures.*

The word Canon, derived by some authorities from the Greek "Kanon," and by some from the Hebrew "Kanoh," means primarily a "straight rod" or a "carpenter's rule," and secondarily a guiding rule or principle, by which certain books are admitted into the group of holy writings; i. e., the Bible. It cannot be determined exactly when the Canon of the Hebrew Bible was completed. The first part, the Torah, was already extant in the time of Nehemiah, in the fifth century B. C. E. The second and third parts, Prophets and Writings (the latter also called Hagiographa), were added later. It is very probable, however, that the entire Canon was completed by the beginning of the present era. (See Jewish Encyclopedia, Vol. III, pp. 140-153. Also Chapter 2 of Introduction, "Judaism as Creed and Life," by Rev. M. Joseph, Macmillan & Co., 1903.)

Other books of a sacred or religious character, not admitted into the Canon, were gathered into a collection known as the Apocrypha. There is still a third collection known as Pseudepigrapha.

NOTE IV.—*Physical Equipment.*

The school room should be bright, cheerful and comfortable. Pleasant surroundings make work of pupil and teacher lighter and more effective.

The room should be equipped with a blackboard and a map, showing land of Egypt, Arabian Desert and Canaan, with route of Israel's journeying marked. (This can be purchased from the Society.) If the room is not used regularly for school purposes, a portable blackboard can easily be secured. It should be used frequently by both teacher and pupils. The eye

is the most intellectual of the senses, and visual impressions are strongest.

The use of map and blackboard helps to relieve the strain of attention, and also the restlessness of active children compelled to sit quiet for a period. They will be intensely interested in all map and blackboard work. They love to do things, to help, to be active agents in the work. Encourage this always, within reasonable limits. Occasionally at home or in school, a map may be drawn and colored, or modeled in putty or papier maché.

Pictures and illustrations are likewise great helps. Also, if a lantern and slides can be used occasionally, it will be of great benefit. The Society is prepared to give information and to furnish materials of this nature.

NOTE V.—*Books of Reference.*

While you may not be in a position to put these books into your own library, you can get them from the public library of your city. If they are not already in the library, a request to the librarian will no doubt be effective.

The Correspondence School does not aim to specify or interpret any special text book. It aims simply to qualify you to use the material to the greatest advantage. The best text book is the Bible itself. Keep as close to it as you can in your narration of the stories to the children. The Bible you should have. It is really a *sine-qua-non*. In addition to the Bible these books will help to prepare and explain the lessons:

The Jewish Encyclopedia. Funk and Wagnalls, publishers.

The Bible for Learners; 3 vols. Oort and Hooykaas. (Vol. I covers the Patriarchs, Moses and the Judges.)

The Bible for Home Reading, by Claude G. Montefiore.

Hours with the Bible, by Cunningham Geikie. (Old Testament volumes.)

Legends of the Jews, by Louis Ginzburg. Vols. II and III.

Jewish Ceremonial Institutions and Customs, by William Rosenau.

Teaching and Teachers, by H. Clay Trumbull.

Point of Contact in Teaching, by Paterson Dubois.

Telling Bible Stories, by Louis S. Houghton.

The Blackboard in Sunday School, by H. T. Bailey.

(Some of those named are intended for Christian Schools, but the teacher in a Jewish Religious School can find many a helpful hint.)

QUESTIONS

1. Give in your own language the difficulties that attend the teaching of Bible History.

2. What is the mental attitude with which the narrative should be given?

3. What is the aim of instruction in Bible History?

4. On what is the emphasis to be laid? How?

5. What is the real intent of Bible History? What sort of knowledge should we seek therein?

6. What is the significance of Jewish History? How may the Biblical era be characterized? How the later period?

7. Give from memory the divisions and books of the Bible and the usual abbreviation for the title of each book.

8. What is the one great thought emphasized in the Bible?

9. What is the meaning of the word Torah? The word Canon?

10. How does the history beginning with Exodus differ from that which is given in Genesis? In what is it similar?

Lesson II.

BIRTH AND YOUTH OF MOSES

HEBREW UNION COLLEGE
SCHOOL FOR TEACHERS

Lesson II—BIRTH AND YOUTH OF MOSES

Lesson Material

Required Reading—Exodus I and II.

Memory Verse

"Wait on the Lord; be strong and let thy heart be of good courage; and only wait on the Lord."—Psalm xxvii: 14.

Aim of the Lesson

The aim of the lesson is to set forth the hard conditions under which the Israelites labored at the time of the birth of Moses, and the preparation which Moses received in order to fit him to carry out God's purposes.

The Teacher's Preparation of the Lesson

His earliest training was received from his mother, the truest teacher in the world. His later education was gotten in the royal palace of Egypt, where he enjoyed the advantages of the first civilization of the age. This was supplemented by his experience in Midian as a shepherd, where long and frequent opportunities were given for meditation and earnest thought, and where in the silent reaches of the plain he was alone with God. The care of the flock developed his sense of responsibility and guardianship.

It must be borne in mind that we are dealing with the beginnings of a national life. Though it was much later that the tribes were welded together as a compact entity, yet they are here to be regarded as a people.

The hatred which the Egyptians felt toward shepherds, as expressed in Genesis xlvi: 34, was the result of the invasion of Syrian shepherd tribes,

who, about the year 2100, Before the Common Era, invaded the land of Egypt, and conquered it. These were called Hyksos; that is, "shepherd kings." About the year 1660 B. C. E., Upper Egypt succeeded in expelling them. But they remained in Lower Egypt almost a hundred years longer. When they were finally expelled from all Egypt, the Egyptians rapidly rose in power and prosperity. When Jacob and his family migrated into Egypt they were kindly received on account of the service of Joseph. They were assigned by the king to the land of Goshen. There was not merely gratitude but also policy in this. For Jacob and his household were shepherds, and the hatred of the Egyptians against foreigners, and especially against shepherds, made it desirable that there should be the least contact possible. When the memory of Joseph's great service died out, this hatred gained headway sufficient to make possible the enslavement and oppression of the Israelites. (For further details as to the Hyksos see "The Bible for Learners," by Oort and Hooykaas, Boston, Vol. I, pages 235, 249. Also Jewish Encyclopedia, Vol. VI, page 512).

The "Hyksos"

The Reception of Jacob

The Land of Goshen

The land of Goshen was located in the north-eastern portion of Egypt between the delta of the Nile and the Arabian Desert. It was a pasture land, and therefore well suited for the purposes of the Israelites. It has also been called the land of Rameses, doubtless after the Pharaohs of the Oppression and the Exodus, as Rameses is the name of one of the cities built by the enforced labor of the Israelites. (Consult map.)

The Length of Israel's Sojourn in Egypt

The length of the sojourn of the people of Israel in Egypt is a matter of conjecture. It is stated prophetically in Genesis xv: 13, to have been 400 years.

In Exodus xii:40, it is stated historically to have been 430 years. It is evident, however, that both of these figures are simply round numbers, so to speak. The figures of various authorities differ greatly. It may, however, be taken for granted that the period of the residence in Egypt was long enough for the twelve tribes to become a numerous people. The period of the oppression itself, while doubtless long enough, was not sufficient in duration to entirely break down the Israelites.

The Nile River

It is well to remember the great reverence in which the Nile river was held by the Egyptians. The land of Egypt is practically rainless. All its productivity depends upon the annual overflow of the Nile and upon artificial irrigation, without which it would hardly be productive enough to sustain life. (See Jewish Encyclopedia, Vol. IX, page 307.)

The Lesson Material

When Jacob and his sons and their families came down to Egypt to join Joseph, they were given the land of Goshen to live in. (Trace course from Canaan, and indicate Goshen on the map, or let one of the children find it.) They were at that time seventy souls in number, but as the years went on they grew mighty in numbers. The Pharaoh, who was king of Egypt at the time of Joseph, died; but the people for a time remembered the good that Joseph had done. But after many years there "arose a king who knew not Joseph." He saw how great the Israelites had grown in numbers and strength, and he was afraid of them. (Read Exodus i:9-10.)

The Oppression of Israel

Thereupon he set over them taskmasters, and made them build for him treasure cities. But the people of Israel, under God's protection, continued to grow in numbers and strength, in spite of their af-

fliction. Then Pharaoh sent forth an order that all the little boy babies that were born unto the people of Israel should be put to death. And the Egyptians obeyed this cruel and dreadful command.

The Birth of Moses

There was a woman among the people of Israel whose name was Jochebed. Her husband's name was Amram, and they were of the tribe of Levi. Unto this couple a child was born—a little boy. The mother could not bear to give him up to be put to death. So she hid him. When she could no longer hide him, she determined she would save him in some way. Listen how she did it. (Read Exodus ii: 3-10.)

Moses and His Brethren

One day, when Moses had grown to be a man, it happened that he went out to look upon his brethren. He saw their hard labor and the bitterness of their life, and his heart went out to them. He saw an Egyptian man striking an Israelite. He tried to interfere, and in the quarrel he killed the Egyptian, and hid the body in the sand. A short time after, he went out again and saw two Israelites fighting. He wanted to act as peacemaker, when one of them turned to him and said, "Who made you as a chief or a judge over us? Do you intend to kill me as you killed the Egyptian?"

The Flight of Moses

Moses became alarmed because the thing was known; and when he learned that Pharaoh also knew of it, and that he wanted to slay him, he thought it best to leave Egypt. He went to the land of Midian. (See map.) While he was resting by a well, the seven daughters of the Priest of Midian came to water their flocks. The men shepherds, who were very rude, drove the girls away. Then Moses arose and drove away the shepherds, and helped the maidens to water their flocks. When they returned home earlier

than usual they told their father of the help they had received from a strange man—an Egyptian, they said. Their father bade them call the man and invite him to their home. Moses came, and was content to dwell with the priest, whose name was Jethro. Moses became a shepherd for Jethro, and married one of his daughters, whose name was Zipporah.

Method of Presentation

When the Israelites first came to Egypt they were received in friendly manner by the Egyptians, and the land of Goshen was given to them as a dwelling place. When, however, the Israelites began to grow great in numbers and strength, the Egyptians began to fear them; to be afraid that the Israelites would join the enemies of Egypt and fight against them. They forgot all the good that Joseph had done, and listened only to their selfish fears. Thus they began to enslave Israel and to embitter its life with hard labor in the building of cities, storehouses and temples.

Evil Causes Evil

Thus it is that one evil brings on another. If the Egyptians had gratefully remembered the great services of Joseph, and if they had not been actuated by selfishness, they would not have committed the great wickedness of oppressing the Israelites and putting to death their little innocent boy babies. Every sin brings another in its train. If you tell a lie, you will have to tell more lies to bolster up the first one. When you commit any wrong, other wrongs follow after it.

But also, Good Begets Good

In God's justice, this rule holds also with the good. When you do a good deed, it carries many happy results with it. If you are diligent and attentive at school, it brings you success and happiness, and not only to you, but your success brings happiness to your teacher, your dear parents, and all your friends.

One of our ancient teachers said, "One Mitzvah (good deed) brings on another, and one Averah (sin) causes another."

The Appeal of the Helpless

When Moses in the basket in the river was discovered by the princess, why did she take pity on him? Guide the children, by questioning, to the idea of his weakness and helplessness because he was a baby. The princess here did a noble thing. Weakness and helplessness should always appeal to us. If you saw a big strong boy strike a little weak fellow, helpless before him, you would despise the big fellow as a bully. No decent boy or girl would take advantage of a weaker companion or playmate, either in school, or on the playground, or elsewhere. Sir Walter Scott tells a story that, when he was a boy at school, there was another boy who always stood at the head of the class. Scott noticed that whenever this boy was asked a question he always fumbled with a button on his coat before he answered. So one day Scott, who wanted very much to get to the head of the class, took a scissors and cut off this button when the boy was not looking. In the next class, when the teacher asked him a question, the boy's hand sought for the button with which he always played. The button was not there. The boy became confused, could not answer the question, and lost his place at the head, which Scott immediately took. But Sir Walter said he never had any peace or satisfaction from it. He could not rest until he had told the boy and the teacher what he had done, and the wrong was righted.

There is a very beautiful verse in the Bible—Leviticus xix: 14—which says: "Thou shalt not curse the deaf nor put a stumbling block before the blind.

But thou shalt fear the Lord, thy God." (Write this verse on the blackboard. Let the children read it aloud.) Now, when you take advantage of the weak, the helpless, or the ignorant, by playing a mean trick on an unsuspecting person, or by abusing a confidence that is placed in you, you are doing a mean and contemptible thing, like "cursing the deaf or putting a stumbling block before the blind." *They* may not know or see who does it, but, as the verse signficantly adds, God does.

Kindness to Dumb Animals

The same applies to our treatment of dumb animals. Their helplessness before us should appeal to our kindness and humanity. To tease or torment a cat, or dog, or horse, is a cruel thing, and a wicked sin. Often an act brings its own reward or retribution, as God in His wisdom has wondrous ways of dealing justice. (Give here some animal story illustrating reward for kindness or punishment for cruelty.) But you must not do these things just for the sake of reward or for fear of punishment. I am sure the princess never thought of any reward when she took care of Moses. It was just simply that his helplessness appealed to her.

Why Moses Was Found Worthy to be A Leader

Did Moses do the right thing when he slew the Egyptian? It was true he had great cause, and he may have struck in self-defense; though we are not sure, as the Bible does not say so. Still he was righting a great wrong, and though the means are not to be approved, yet it is sometimes necessary in great stress that we resort to means which in ordinary circumstances would not be justified—as in war we shoot and kill people. And it is just because we must resort to such unrighteous things that war is wrong and should cease.

The fact that Moses was not a bully, but a courteous and considerate man, we see from his treatment of the daughters of Jethro at the well. Moses was filled with a sense of protection for the weak against the strong, as these two instances show. No doubt this had something to do with his becoming the leader of his people in their struggle for freedom. There is a beautiful story in the Midrash which also shows this.

A Beautiful Rabbinical Story about Moses

While Moses was acting as shepherd to Jethro it happened that one evening, as Moses was returning the sheep unto the fold, he noticed that one lamb was missing. He left the flock and went to search for it. Finally, after a long search, he found the lamb at a great distance, lying beside a stream of water. It was tired out and weak. "Poor little lamb," said Moses, "thou art too tired and worn to go the long way back to the flock." So he picked up tenderly the lamb and carried it in his arms back to the fold and laid it down gently beside its mother. God, looking upon this act, said: "Faithful guardian of the flock, thou art worthy to be the shepherd of My people."

Review and Home-Work

The teacher should prepare from memory a brief outline of the lesson, touching upon the chief events, viz.: the oppression of the Israelites—the rescue of Moses—the incident of the killing of the Egyptian—the flight to Midian—his work there, and his preparation for his mission. Familiarize yourself also with the geographical details. In reviewing the work with the class, let your questions bring out their understanding of the story, and also, quite as important, of the moral lessons adduced. It might be well occasionally to have a child bring in a short composition covering

one point of the lesson and moral. Recall the memory verse before dismissal.

Relieving the Tension

Ask the children questions—not so much to exercise their memory, as to bring out *their* ideas of the things taught. Let their answers show more what they have learned by *thinking* than what they have learned by rote. To fix locations, use map frequently. Write memory verses on the blackboard. Also other verses or quotations you wish to fix in the mind of the children.

Hand Work and Home Work

Let each of the children bring in a map of Egypt, showing the Nile River, the Mediterranean Sea and the Land of Goshen, with the two cities, Pithom and Rameses.—Wilde's Bible Pictures, Nos. 379, 611.

QUESTIONS.

1. What was the national sentiment in Egypt with regard to foreigners? Why?

2. How does this help to account for the feeling against the Israelites?

3. Why was Goshen an admirable location for Israel in Egypt, politically and agriculturally? Locate it.

4. In teaching a class how would you treat the incident of Moses killing the Egyptian?

5. What principle of conduct is to be drawn from the acts of Pharaoh told in this lesson?

6. How is the ordinance in Leviticus xix: 14 illustrated in this lesson; and what is said of the law of retribution?

7. Can you think of any other reasons why Moses was fit for leadership—besides those stated?

8. What was the effect of the oppression upon the spirit and character of the Israelites?

9. What part of the lesson do you like best? Why?

Lesson III.

MOSES IN MIDIAN

Lesson III—MOSES IN MIDIAN

Lesson Material

Required reading—Exodus iii and iv, covering the shepherd life of Moses, iii: 1; his call at the burning bush, iii: 10; his hesitancy to accept, because of his modesty, 11; his objections answered and overcome, iii: 18-21; iv: 1-17; his return to Egypt, iv: 18-20; the meeting with Aaron, iv: 27-31; the significance of the name of God made known to Moses, iii: 13-17.

Memory Verse

"Speak, Lord, for thy servant heareth." (I Samuel iii: 9.)

A Few Words for the Teacher Only

In this lesson and the following you will meet with certain episodes whose presentation may seem difficult. Here are the miracles of "the burning bush," the signs and wonders of the "serpent" and the "staff," and the "leprous hand;" and—in the next lesson—the plagues. In giving them to the children I would suggest your telling them simply and naturally, *without* emphasis upon the idea of the miraculous.

The Meaning of Signs and Wonders

The important thing to remember is the underlying truths that these things intend to convey. Whether literal or figurative, the burning bush typifies the ever burning and unconsumed desire in the breast of Moses to help his oppressed brethren in Egypt. His righteous indignation had been kindled by the heartless tyranny of the Egyptian taskmasters. Though he had fled from Egypt, he had not forgotten. Out of this broadening sense of wrong comes the clear and unmistakable call, which to him is as the voice of God speaking, —the call to duty, which should be heard by every soul.

The signs and wonders were the tokens of authority. They are the credentials of his appointment. In the form and manner in which they were given, they were common to his age, even as a signed certificate is in this. The attempt on the part of Pharaoh to discredit them by having his wise men and magicians perform the same deeds, evidences the common use of them. When Moses and Aaron showed that they could perform greater wonders, such as could not be imitated by the court magicians, it was convincing testimony of the greater power of the God in Whose name they spoke. Moses denounced the cruelty and tyranny of Egypt. He demanded justice and freedom; and he spoke not for himself, nor by his own authority, but with reason said: "Thus saith the Lord." The achievements of human power are never right or permanent unless they are based upon divine justice and righteousness.

The Significance of the Names of God

The significance of the passage concerning the Name of God as given to Moses (iii: 13-16) is one that must be understood as something more than a mere declaration of a phrase. It reveals the *growing* knowledge of God. In a later passage (Exodus vi: 2-3) it is plainly stated that the conception of God has developed with the development of human progress and knowledge. Men in earliest days knew God first as "Boreh," the "Creator"—the divine will that had brought the universe into existence. Then they began to appreciate Him as "El Shaddai," the overruling power, which guards and guides the multifold destinies of universal existence: what we call "Providence." Then Moses realized Him to be "Eheyeh asher Eheyeh," the Eternal Being, increate and incorporeal; "the eternal power, not ourselves, that makes for right-

eousness." (For explanation of this Name, as given to Moses, see note III at the end of the lesson.)

The Divine Impulse, The Truest Motive of Conduct

It was this ideal of the divine, this divinely-born impulse in the breast of Moses, which led him to heed the call of duty that came to him. And in your instruction of the children you must clearly impart this divine ideal as the truest impulse for righteousness and the performance of duty, as it is said: "Ye shall be holy; because I, the Lord your God, am holy." (Leviticus xix: 2.)

Aim of the Lesson: The Call of Duty

In accordance with the thought as given in the preceding paragraph the aim of the lesson is to indicate the strong sense of communal responsibility in the breast of Moses. He realized the need of his brethren in Egypt. He felt the impulse, as irresistible as the call of the prophet, to go to their help. Rabbinical teaching calls Moses the first and greatest of the prophets, because of this recognition of duty, divinely inspired. He realized full well the great difficulties of the task: the danger to his own safety and the peace of his present position. The debate with God typifies the inner debate between the call of duty and the promptings of selfish interests and ease. Many persons see the need and distress in the world about them, but only those with a spirit like Moses respond to its call. The aim of the lesson is therefore to arouse in the breast of the pupil this spirit of communal responsibility, so that he may learn to do his duty as a Jew, as an American, and as a member of the community.

Point of Contact

Children, you all know that George Washington was the commanding general of the Continental army

that secured liberty for the American colonies in their struggle with England. Now, when Washington was appointed by Congress to the position, he did not wish to accept. As he wrote, in a letter to his wife, he used every endeavor on his part to avoid it, because he thought that it was too great a task for him. But when convinced that the hope of the American people lay in him, he overcame all his scruples and led the army to success, securing freedom for the people from English tyranny.

"Thou Must" Stronger Than "I Dare Not"

So, too, our great leader and law-giver, Moses, hesitated at first, because of his modesty, when the call came to him to lead the people of Israel out from Egypt. But when he felt sure that it was his duty to do so, no thought of his own personal interest or safety kept him from obeying. It was in this way that the call came to him.

The Lesson

A shepherd to Jethro, Moses spent his time with the flocks, taking them out in the morning to graze where food could be found, and bringing them back at night. He was very much alone, and as he was an earnest, reverent man, his thoughts dwelt considerably upon his God, and upon his brethren, whom he had left in Egypt. The landscape doubtless helped to shape his thoughts. Wide reaches of plain, dotted with towering cliffs, sometimes rising into rugged mountains, all so different from the low and fertile fields of the Nile delta. God was to be seen here in the hills, new to Moses; and all the more impressive therefore. In imagination he heard His voice, in the silent stretches of his humble vigil, many times before he saw Him in the burning bush.

The Burning Bush

One day, as he led his flock to the foot of Mt. Horeb, he saw a thornbush aflame. He stopped to observe it and to wonder that, though constantly burning, the bush was not consumed. As he approached to examine this wonder, he heard a voice calling, "Moses, Moses." He replied, "Here am I." The voice continued, "Take thy shoes from off thy feet, for the ground whereon thou standeth is holy ground." As Moses reverently obeyed he heard the voice saying: "I am the Lord, God of thy fathers, Abraham, Isaac and Jacob. I have seen the distress of My people in Egypt and I have heard their cry. I am come to deliver them out of the power of the Egyptians, and to take them to a land fertile and fair; to a land flowing with milk and honey.

"Now then do thou go, for I send thee unto Pharaoh, and thou shalt bring forth My people."

His Hesitancy

In his meekness Moses wondered that so great a task should be given to him, and he said: "Who am I that I should go unto Pharaoh and bring forth the Children of Israel out of Egypt?" "I am with thee," said God, "and this shall be thy token that I have sent thee." "But if the people ask who sent me, what shall I say?" "Tell them it is the Everlasting One, the God of their fathers. This is My Name for ever, a memorial to all generations." Still hesitating, Moses asked for signs, which were given him. (See Exodus iv: 1-9.)

But Moses yet doubted of his ability for the great task, and he said: "Oh, Lord, I am not a man of eloquence to send before a king, for I am heavy of speech and heavy of tongue." Then God said to him:

"Who hath given a mouth unto man? Or who maketh him dumb, or deaf, or seeing, or blind? Is it not I, the Lord?" (Exodus iv: 11.) Write this sentence out on the board and have the children read it aloud: "Now, therefore, go and I will be with thy mouth and teach thee what thou shalt say."

A Legend of Moses

There is a quaint Rabbinic story telling how Moses became heavy of speech. Even before he was born the wise men of Egypt informed their king that a child was about to be born who would enslave Pharaoh and destroy his people. When the princess brought Moses to the palace they recognized in him the child, and advised that he be put to death. But the angel Gabriel took the form of an old man, and mingling with the king's counsellors said: "How know you but that he is only a poor innocent child? Let us prove whether he is really an extraordinary child or not before you harm him." And Moses was tried in this wise. Two bowls were placed before him: one filled with glowing coals, the other with precious stones. "If he is but an ordinary, innocent babe," they said, "he will stretch out his hands to the glowing coals, because they are brightest. But if he possesses a great understanding, he will reach for the precious stones instead." Now Moses, being really an extraordinary child, did stretch out his hands to take the harmless and precious stones; which seeing, the angel unperceived pushed his arm so that he took up a glowing coal, and, childlike, putting it to his mouth burned it so badly as to be ever thereafter slow of speech and heavy-tongued.

Moses and Aaron go to Egypt

God also said that Aaron, the brother of Moses, who was a ready and fluent speaker, would go with him and speak for him. So Moses, accepting this

great call of duty, returned to Jethro and told him that he wanted to go back to Egypt to see his brethren. Jethro told Moses to go. Moses and Aaron met on the way to Egypt and went down together. They assembled the people of Israel and told them what they were going to do.

Strength Comes With Struggle

Now in life we are sometimes asked to do things that seem too great and hard for us. But God never asks us to do more than we can do. No matter how hard and heavy the task may seem to be, if it is ours to do, strength will be given to us to do it. We must go at it with courage and faith, and above all, with patience, doing each day's work as it comes; and it is wonderful how strong we grow with each thing we honestly try to do. Have you ever tried to climb a high hill? It seems so steep and difficult when we look at it from a distance. But it grows smaller as we come near to it, and its difficulty gives way to courage and patience.

(Let the teacher give other illustrations that show the wonderful results of earnest effort patiently persisted in.)

Diligent in Little Things

There is one thing we must remember. Big things are made up of little things. Even the highest mountain is made up of little stones and particles of earth. You know the verse:

"Little drops of water, little grains of sand,
Make the mighty ocean, and the great big land."

The greatest building is built brick by brick. The biggest book is written letter by letter. The longest lesson is learned word after word. Only be careful to

do the little things right and the big things will come right. You remember the story of Moses and the little lamb, in our last lesson. Because he was faithful in his humble duty as shepherd, he was found worthy to be the leader in the great duty of redemption. There is a fine verse in the Bible: "Seest thou a man diligent in his work, he shall stand before kings." (Proverbs xxii: 29.)

All our work and play, our thought and speech, are under the eye of the King of Kings, and we stand before Him always.

The Fine Spirit of Aaron

The conduct of Aaron is also deserving of praise. Though older than Moses—three years older—he showed no jealousy of the commanding position his brother had now assumed, but helped him in every way he could.

People often claim that their age or position should secure for them consideration. This is true. Old people should have your respect and constant courtesy. The Bible says: "Thou shalt rise up before the hoary head, and honor the face of the aged." (Leviticus xix: 32). Your parents should command your especial love and cheerful obedience. You should respect your teacher, your Rabbi, and the men in high and honorable public office. But we are not speaking of children and grown-ups. We are now speaking of people of the same age working or playing together. Sometimes a boy or a girl, who is bigger than another or older by a few years, wants the chief place or the biggest part among his comrades, just because he is bigger or older. Now when people are living or working or playing together they should try to do things for the common good or the common enjoyment; not any one just for his own pleasure or pride.

Team Work

When boys play baseball or football, the one who plays to the grandstand, who tries to show off his own ability, may be a good player, but he does not always help the team to win. He sometimes makes it lose, just by trying to "show off" for himself. Boys know that what makes a winning ball team is team-work, each one for all. That is what Aaron was now doing, and that is what we all ought to do at home, at school and on the playground. It is team-work that makes a happy home and a prosperous city.

A Story about King Solomon

An interesting illustration is the following story told of King Solomon, and how he once recognized this principle in the presence of all his courtiers.

When he had finished building the Temple, and was sitting on his throne with all his court gathered around him, there approached him a man who said that he desired to sit at his side on the throne. "Who are you?" asked the king. "I am an iron worker, and without me and my work you could not have built this beautiful building." The king's guard advanced to take the man away, but Solomon said: "Leave him alone." And turning to the man: "You are right," he said. "Your work deserves honorable recognition." And he gave him a seat beside him on the throne.

Relieving the Tension

Writing on the blackboard, especially by the children themselves, always pleasantly relieves the strain of the lesson. During the lesson, in addition to your own writing, let the children write on the board the names of Moses, Aaron and Jethro. Get them to find Mt. Horeb on the map, and the part of Midian where Moses led his flock to pasture. Write all Bible verses on the blackboard.

Review and Home Work

In reviewing the lesson recall the chief points, and bring out, by questioning, the morals in connection therewith, as, e. g.——"What was the fine thing in Aaron's conduct?—Why?" Recall the memory verse. Give the children the picture, and ask each child to write some story, however simple, concerning the scene it depicts for the next lesson.

NOTE I.

The location of the land of Midian is a matter of some conjecture, though it is agreed by most authorities that it lay along the eastern side of the Sinaitic peninsula. The part of it which concerns the shepherd years of Moses lay southeast of Mt. Horeb, where anciently stood a shrine over which the Midianitish priest presided. (See Jewish Encyclopedia, Vol. VIII, page 547.)

NOTE II.

Origin of the Midianites.—The southern branch of the larger Midianitish tribe was known as the Kenites, descendants of Abraham through Keturah. (See Judges i: 16). It was probably this touch of kinship which made Moses prefer this region and predisposed so friendly a welcome for the refugee.

NOTE III.

The Tetragrammaton, or Unpronounceable Name. —The name by which God made Himself known to Moses (Exodus iii: 14-15), came to be the sacred Unpronounceable Name, the "Shem Hammeforesh," technically known as the Tetragrammaton. It is made up of four Hebrew letters, to which the corresponding English letters are Y H W H. This word is not pronounced as it is spelled. It is read as "Adonai," or "Elohim."

According to Rabbinical tradition this name was in olden times pronounced once a year, on Atonement Day, by the High Priest. The English equivalent has been given as "Jehovah," but the accuracy of this has been questioned. (See Jewish Encyclopedia, Vol. XII, pages 118-120.)

QUESTIONS.

1. What books of reference have you consulted?

2. Do you find that they give you a clearer comprehension of the lesson and a deeper interest in the work? How?

3. Have you any ideas of your own as to the value of the "signs" asked for and received by Moses?

4. Does the hesitancy of Moses to accept the call raise or lower your estimate of his character? Why?

5. Can you think of any other symbolic meaning in the flaming bush? What?

6. Give a short paragraph descriptive of the location and topography of Midian, and its influence upon the thought of Moses.

7. Is it your experience that the moral lessons and illustrations in these lessons (2d and 3d) are relevant and illuminating? State the reasons for your views.

8. Is there any additional moral you would suggest to be drawn from this lesson or any one of its incidents? Give it.

9. Explain the reference to the names of God and how they indicate advance in the conception of the Deity.

10. What religious force has Exodus iv:10-12?

Lesson IV.

MOSES IN EGYPT.

Lesson IV—MOSES IN EGYPT

Lesson Material

Required reading—Exodus, Chapters v-xi, inclusive. The conditions and circumstances that preceded the Exodus: the appearance of Moses and Aaron before Pharaoh with the demand, in the name of God, for the release of the people of Israel, v: 1-4; the refusal of Pharaoh and the added burden put on the people, v: 4-18; the repetition of the demand, vii: 15-17; the succession of plagues and the vacillation of Pharaoh, vii: 19 to xi: 10.

Memory Verse

"And I will take you unto Me for a people, and I will be to you for a God; and ye shall know that I am the Lord your God, Who bringeth you out from under the burdens of the Egyptians." Exodus vi: 7.

Aim of the Lesson

The aim of the lesson is to show the folly of pride, the weakness of a monarch whose conduct was not based on motives of righteousness.

For the Teacher

The "plagues of Egypt" offer a wide field for discussion. Viewed simply as natural phenomena, they are explainable. The serious disasters that befell Pharaoh and his land are not uncommon occurrences. The blood-redness of the Nile has been observed on occasions by travelers in modern times. The swarms of frogs, toads, gnats and various other insects and vermin are very possible where inundated ground is exposed to the rays of the tropical sun after the fall of the waters. Plagues among cattle and other domestic beasts, destruction by locusts, devastating hail storms and hurricanes, sand storms that cover the sun and darken the face of the earth, are all well-known

phenomena. That they should all have appeared, as tradition holds, in one season, or even in one year, is the remarkable phase of the episode, and evidence of the divine use of natural processes in the furtherance of the divine purpose.

NOTE.—Based on Exodus vii: 25, the Rabbis said that each plague lasted seven days; that 24 days elapsed between the plagues, and that the ten plagues lasted almost a year. (See Jewish Encyclopedia, Vol. X, pp. 69-71.)

Typifying A Contest

Viewed in a broader light, however, the plagues represent the struggle between the God of Israel and the gods of Egypt. This is evidenced in the very first demand made by Moses to Pharaoh, that the Israelites should be permitted to go a three days' journey in order to worship and make sacrifices unto their God. (Exodus v: 1-3.) Cattle were sacred in the eyes of the Egyptians. They could not be slaughtered. The very act of the use of them in sacrifice was a repudiation of Egyptian customs and beliefs. Doubtless Pharaoh recognized this, and with his refusal of the demand, added to the burdens of the Israelites. Each successive plague was an added defiance of another deity in the pantheon of Egypt; a demonstration of their inability to protect their people from the God of the Hebrews. (For a detailed explanation of the relation of the plagues to the various Egyptian deities, see "Hours With the Bible," by C. Geike. Jas. Pott and Co., N. Y., 1903, Vol. II; Hasting's Dictionary of the Bible, "Plagues"; Jewish Encyclopedia).

The vacillation of Pharaoh, his alternate yielding, entreating and hardening of heart, are comprehensible. With the advent of each plague he realized the

power of the Hebrew God and the impotence of his own deities. With the removal of the plague, confidence and courage returned, and he was obdurate in his refusal.

The Work of Aaron

The work of Aaron was not confined merely to his appearance with Moses before Pharaoh. His had been also a work of preparation of the people for the great event of the liberation. It was because of the growing consciousness of God among the Israelites that the time ripened for their redemption. The people had doubtless taken to themselves many Egyptian customs and beliefs, and the memory of the God of Joseph and of the Patriarchs had grown dim. But some brave and noble leaders among them—Rabbinical tradition says that it was the tribe of Levi—kept alive the knowledge of God, and went among the people arousing in them a sense of devotion and loyalty. Among these undoubtedly Aaron was conspicuous. When he went to meet Moses in the wilderness, he reported to him the advance of this knowledge and the readiness of the people for the great event. Therefore, when Moses and Aaron came to Egypt the people accepted them and believed in them. (Ex. iv: 31.)

Point of Contact

Let the teacher tell some story like the following, but let him take care not to have the incidental story overshadow the Biblical event. Children, have you ever heard the story of Robert of Sicily? He was a very rich and proud king. One day when he and all his court were attending service, Robert, instead of listening to the voice of prayer or thinking of God, thought of himself only, how great and mighty a king he was; thought of his wealth, his power, his army, his palaces, and his heart swelled with

a great pride. Thus communing over his possessions, he fell asleep. The service ended, and the great crowd left the building, with Robert asleep and alone. An Angel of God had taken his place among the courtiers, and now sat upon his throne. When Robert awoke he found the building dark and empty, and the doors locked. He called and no one heard him. He knocked upon the doors and beat upon them with his sword until at last some servants came, and asked who was there. "It is I, the king," he answered. When they opened the door he rushed through them in great anger, and made his way to the palace. With torn and dishevelled clothing he came into the room, where sat the Angel upon the throne. "Who art thou?" asked the Angel. "I am the king and thou art an imposter," said Robert. The guards took hold of him, but the Angel said: "Nay, he is a merry fool and he shall be a jester in my court." So Robert was dressed in the cap and bells of a court fool, made to eat with the servants, and sleep in the stable with the horses. Many times he cried: "I am Robert the king!" but they thought he was only a jester, and laughed at him.

Later on he was banished to wander in the fields, where he remained for a long time. One day, footsore, ragged and weary, Robert crept into the cathedral, and there his heart was humbled and his pride forsook him. The light of a great truth had dawned in his mind. He had come to see that wealth and power are given not for the vanity or glory of the person to whom they are given, but for the use and benefit of man, in the name and for the service of God. Very humbly Robert made his way to the palace and to the throne. "Who art thou?" asked the Angel.

"Thou art king, and I am thy servant," was now his humble reply. "Nay, not so," said the Angel. "Now thou art worthy to be the king." And he disappeared as he had come, leaving Robert on his throne.

The Application of the story

Much like Robert of Sicily was Pharaoh, king of Egypt. When Moses and Aaron came to him asking in the name of the God of Israel that he should let Israel go, Pharoah answered in the pride of his power; "I do not know this God of Israel, nor will I hearken to His voice to let Israel go." The pride of power or of money often makes one do things that lead to evil and to punishment. The Book of Proverbs (xvi: 18) well says: "Pride goeth before a downfall, and haughtiness of spirit before stumbling."

The Evil of Pride

When a person is so very proud of his own worth or place or possessions, he often forgets that there are other people whose rights and just dues should be considered. Pharaoh should have remembered that the great power which was his as king was to be used for the benefit and happiness of all the people over whom he ruled. Had he done so he would not have made the Israelites toil and suffer just to make his name great and satisfy his vanity. But this pride blinded his eyes and made his purposes evil and unrighteous. It led him to do more wrong to the Israelites. He commanded the taskmasters that they should no longer furnish straw to the people of Israel, with which to make bricks. The people had to gather their own straw and still make the same number of bricks they had made before. This was a very great hardship, and the people suffered cruelly under the tyrannous urgings of the taskmasters and overseers. In their misery they cried aloud unto Moses and Aaron. Moses appealed unto

God, and He bade him have patience and courage. "Go in unto Pharaoh," God said, "and do all which I command thee."

The Signs

Moses and Aaron came in unto Pharaoh, and Aaron cast his staff down upon the ground, which became a serpent. Pharaoh called in his magicians, who threw their staffs upon the ground, and these also became serpents. But the staff of Aaron swallowed all the others. But Pharaoh had hardened his heart, and he refused to let the Hebrews go.

The Plagues

Thereupon God, through Moses and Aaron, brought dreadful plagues upon the land of Egypt, one after the other; ten plagues in all. First all the water in Egypt's land was turned into blood—in rivers, wells and in all the standing water, in pails and cisterns in the houses of the oppressors. But Pharaoh would not let Israel go. Then frogs came up out of the water and filled all the land. Pharaoh began to give in, asking Moses to relieve him of the plague; and when Moses had entreated God for him and the frogs had died throughout the land, Pharaoh hardened his heart again and would not let Israel go.

So it went on. There came other plagues—vermin on man and beast; a destruction by wild beasts; a terrible pestilence that slew thousands of Egyptians and also much cattle; a painful bodily disease; a hail and thunder storm, such as Egypt had never known, so destructive to the crops was it; locusts that ate up all that the hail had spared; and darkness. But it is to be remembered that the land of Goshen, in which the Israelites dwelt, was free from the plagues, as God said that He would distinguish between His people and the people of Egypt, and between the land of Egypt and that of Goshen. (Ex. viii: 18-19.)

The Use of the Staff—Its Symbolization

You will notice that in all this story of Moses in Egypt great use is made of the staff. What is a staff? (Let the children describe one. Draw one on the board.) As we go on in this history we shall find further use of the staff. This staff represents our faith in God. It is that which we lean upon. It helps us in every trouble, and gives us strength when we are weak. I am going to read you a beautiful Psalm that speaks of this. (Read Psalm xxiii.)

Notice how "the rod and the staff of God" are a comfort. We do not speak here of a real rod or staff, but of our faith and trust in God, which are for us as a staff to lean upon, which are a help and a comfort for us at all times, even in the deepest sorrow.

Pride

Pride blinds our eyes to our mistakes by making us unwilling to correct them when they are pointed out to us. Because he was not acting rightly or justly, because he was following his pride and obstinacy and not justice, Pharaoh did not bring himself to change his ways. He would promise to do so when the punishment of a plague was upon him and his country, but when the plague was removed would not keep his promise to Moses. This is meant when the Bible says: "Pharaoh hardened his heart." It was his pride that hardened his heart, that made him, out of fear, promise to do the right thing when he was being punished and go back to his wrongdoing as soon as the punishment was removed.

Self-Respect

There is, however, a difference between pride and self-respect. The one makes us obstinate, the other never; for self-respect, free from pride, will never make us hold out when we have discovered we are

wrong. There is a certain pride that is proper, and even important, to possess; such is the pride which prevents us from doing small, mean or wicked things. This is really the respect that one has for himself; not merely for his good name among others, but also *for himself to himself*. You may sometimes hide from others the petty, mean things you do, but from yourself you can never hide them. You know when you do wrong; yes, even when you think wrong, and when you know yourself doing or even thinking a mean or ugly thing, you cease to have respect for yourself and can regain your self-respect again only when you have put the mean or ugly thing from your mind and from your conduct.

Why Pride is Stubborn

And that is often the time when you are most stubborn about what you are doing. You are ashamed to let people know what you are doing, or *why* you are doing it, and therefore refuse to listen to any advice, fearing you will be led into a humiliating explanation. That was the trouble with Pharaoh. The reasons for his actions were not good, and therefore, while he hesitated and yielded and promised, yet he did not do what was right.

Home Work

Give the children the picture and tell them to paste it in their book. Wilde's Bible Pictures, No. 382.

Reviewing the Lesson

Recall the incidents of the lesson—the demand for release, the refusal, the added burdens, the plagues. Ask the children what caused Pharaoh's refusal. Repeat the verse from Proverbs and the Memory Verse.

QUESTIONS

1. What is your estimate of the plagues of Egypt as a discipline?

2. How would you explain the phrase: "God hardened the heart of Pharaoh"?

3. What was the mental and spiritual condition of the Israelites at the time of their exodus from Egypt?

4. Do you think that the borrowing and acceptance of the jewels from the Egyptians by the Israelites justifiable?

5. Give in your own language an explanation of the revelation of the name of God to Moses in vi: 3.

6. Is there any implied truth in the circumstance that the staff of Aaron swallowed all the others?

7. Suggest some other Memory Verse besides the one given.

8. Distinguish between the pride that is vanity and the pride of self-respect.

9. If any child should ask you whether the plagues really and truly happened, what would your answer be? State reasons for your answer.

Lesson V.

THE EXODUS—PESACH, PASSOVER

Lesson V.—THE EXODUS—PESACH, PASSOVER

Lesson Material

Required reading—Exodus, chapters xii-xv, inclusive. The offering of the lamb, xii: 3-6; the blood upon the door posts, 7 and 13, 22-23; the command of the Passover, xii: 13-20, 24-27; xiii. 4-10; the smiting of the first born, xii: 29-30; the flight, xii: 30-36; the pillar of fire and cloud, xiii: 20-22; the bones of Joseph, xiii: 19; the pursuit, xiv: 5-12; the rescue, xiv; 13-31; the Song of Moses, xv: 1-21.

Memory Verse

"My strength and my song is the Lord, and He is become my salvation; He is my God, I will declare His praise, the God of my father, and I will exalt Him." (Exodus xv: 2.)

Aim of the Lesson

To teach the watchful goodness and providence of God, as seen in His redemption of the Children of Israel from Egyptian slavery; to emphasize the doctrine that liberty is a God-given right to humanity, and that any deprivation of it through tyranny and oppression is a violation of divine ordinance and a denial of justice.

The Teacher's Preparation

The Exodus from Egypt will always occupy a highly significant place in the history of the Jewish people. Politically it was the birth of the nation, the real beginning of that cohesion which later resulted in the national organization, under Samuel; religiously, it was the necessary forerunner of Sinai. A nation of slaves could not become the standard-bearers of a divine message to the human race. In the Deuteronomic version of the Ten Commandments, the Exodus

from Egypt is given as a reason for the observance of the Sabbath day; as only free men are in a position to observe the Sabbath. (Deuteronomy v: 15.)

Miracles

In detail, the lesson presents difficulties similar to Lesson iv. The sign upon the door posts, the passing of the Angel of Death, the pathway through the sea, the pillar of cloud and fire, are all only evidences of the divine guidance of human destiny; the protection of the weak and the punishment of the strong, who use their strength for wicked ends. It is possible to explain some of these incidents by reference to geographical and topographical conditions.

It is not the purpose of the lesson to explain in this sense. Its aim is to bring out the underlying ideas of God's providence and justice, and to bring them into the child's heart and consciousness as nearly as possible.

The fact that the Festival of Passover, and especially the Seder Service of its first evening, are based upon this incident of the Exodus, should be impressed upon the children, together with the necessity for maintaining these observances. The explanation of the services, of the Seder customs, should likewise be given. It is not given here to you, because the festivals form part of a separate course.

The Passage of the Red Sea

The opening through the Red Sea has often been explained as a natural phenomenon that does occur, though not frequently. It is doubtless a fact that the memory of the Israelites having crossed the Red Sea at an unusually low ebb tide, and that their pursuers were caught by the returning flood, formed the nucleus of the tradition as it is embodied in the Scriptures.

But, as has been remarked, the real purpose of Bible History instruction is not so much the narration of episodes as the pointing out of moral and religious precepts which the narratives illustrate and impress. The stress is to be laid upon the thought that all the worlds and their movements are under the continued guidance of Divine power, and that nowhere in human history is this guidance so manifest and so clearly to be recognized as in our own history of the people of Israel.

Point of Contact

It once happened in the wars of Napoleon that a small force of French soldiers was holding a fort at Aquila, in Italy, against a sudden uprising of the peasantry of the surrounding country. So sudden was the uprising that the soldiers were compelled to retire into the fort, leaving a dozen or so cannons on the field, not being able to take them with them into the fort. The French were not strong enough to fight their way through the lines of the enemy, who outnumbered them twenty to one. But it was necessary that the guns should be spiked so that they could not be used against the fort itself.

A happy thought occurred to the officer in command. He remembered that in an old disused room in the fort were some suits of plate armor. He selected twelve of the best suits, and determined to try whether or not these old suits of armor would protect his soldiers against the bullets of the enemy. So twelve sturdy soldiers marched out of the fort, clad in these suits of armor, and they succeeded in carrying out their purpose, because the armor turned off the bullets of the enemy like rain off a roof.

Application

We come now to a part of our history where the protection and guidance of God served like an armor to the people of Israel, and turned aside all the attacks of Pharaoh and his army. Since Pharaoh, through all the nine plagues, refused to let Israel go, God brought upon him and his land the last, and tenth, plague—the death of the first born.

The Paschal Lamb

By the command of Moses every family in Israel had taken a lamb, had slaughtered it, and had sprinkled of its blood upon the lintel and door-posts of their houses. That night, at midnight, the Angel of Death went through the land of Egypt and in every house in Egypt the eldest-born lay dead, from the palace of the king to the hut of the captive behind the mill. But in the land of Goshen, wherever the Angel saw the blood sprinkled upon the door-posts he passed over these houses and did not enter.

The Exodus

A great cry of grief rang throughout all Egypt, and Pharaoh and his people arose and drove out Israel. Thus the Israelites went from Egypt in haste, taking with them their kneading troughs with the unrisen dough in them, for the dough did not have time to rise. They took with them also the jewels and vessels of gold and silver which, at the command of Moses, they had borrowed from their Egyptian neighbors.

God led them by a roundabout way to the Red Sea, and He went before them as a pillar of cloud by day and a pillar of fire by night, to show them the way. They encamped between Migdol and the Sea.

The Borrowing of the Jewels

While they rested here Pharaoh and the Egyptians had recovered from the shock of their grief and determined to pursue after them. Rab-

binical tradition says that it was the jewels and the gold and silver which they had loaned to the Israelites that made the Egyptians pursue Israel, and, as we shall see, to their own destruction. Had the Israelites not taken their valuables, the Egyptians would have been only too glad to let Israel go, as they had brought trouble enough upon Egypt. This greediness for riches and for material possessions often leads to destruction. I remember reading of a woman who was rescued from a burning house, but who went back to get her jewels, and perished in the flames.

The Pursuit

Pharaoh gathered his people. He took 600 chosen chariots and riders, and his finest horsemen and footsoldiers. He went after the people of Israel and caught up with them while they were encamped. When the people of Israel saw the Egyptian army coming after them, they were greatly afraid. They cried out unto Moses: "Is it because there are no graves in Egypt that thou hast taken us out here to die in the wilderness? Did we not say unto thee, 'Let us alone, that we may serve the Egyptians?' For it is better to serve the Egyptians than to die in the wilderness."

The Assurance of Help

The people said this in their great fright. They did not realize the protection of God as did Moses. He answered them and said: "Fear ye not; stand still and see the salvation of the Lord. The Lord will fight for you, and ye shall hold your peace." (Write this sentence on the board and have the children read it aloud.)

Rabbinical tradition says that the people were divided by four opinions, and therefore there are four commands which Moses here gave them. Some said: "Let us fling ourselves into the sea." To

these Moses said: "Fear yet not." Others said: "Let us go back and surrender ourselves." To these Moses said: "Stand still, and see the salvation of the Lord." A third party said: "Let us go fight the Egyptians." To these Moses said: "The Lord will fight for you." A fourth said: "Let us shout aloud and frighten the enemy with a great noise." To these Moses said: "Ye shall hold your peace."

The All-Enfolding Providence of God

There are many kinds of people in the world, and they all have many tasks and many opinions as to how to do them. But God's ways are for all people, and His care of us equal to every danger that may arise. Though there are many classes and kinds of people, they are all His children, and He is the All-Father to every one. And we must all seek Him, and we will find His help *ready* for our need and His answer ready to our call. (Read verse 18, Ps. cxlv.)

The Escape of Israel, and the Death of the Egyptians

At the command of God, Moses stretched forth his staff over the Red Sea. God had caused an east wind to blow all the night, and now the sea parted, leaving a pathway of dry land. Over this the Children of Israel passed to safety on the other side. When Pharaoh saw how Israel had escaped from his grasp, he followed with his army. But the waters came together again, and Pharaoh and his army were drowned.

The Song of Moses

When Israel saw how wonderfully they had been saved and how their oppressor and his people were punished for their wickedness, their hearts were filled with reverence and gratitude. They gave thanks to God for His great goodness. Led by Moses, they sang to Him a beautiful song of praise. Listen to it. (Read Exodus xv: 1-19. Write verses 13 and 18 on the board. Have the children repeat them).

The Right Spirit

While in this song Moses speaks of the punishment of the Egyptians, he does not do so to rejoice over their death. He simply states the fact to show the saving power of God, and that wickedness brings its punishment, when the wicked refuse to give up their evil ways. God does not like to hurt or punish any one, no more than do your parents. But Pharaoh showed his hard-heartedness so often and so much that words no longer availed to reach him. In the Bible it is plainly stated (Ezekiel xxxiii: 11): "As I live, saith the Eternal, I have no pleasure in the death of the wicked, but that he shall turn from his wicked way, that he may live." But Pharaoh would not turn, and he was punished. So your parents have no pleasure in punishing you for your badness. It causes them more pain than it does you. They would rather you would stop doing bad things, and be obedient and good.

The Reason for Punishment

Likewise it is not right for us to rejoice in the punishment of the wicked, even though we have suffered because of that wickedness. In the Book of Proverbs (xxiii: 17), it is beautifully said: "Rejoice not at the fall of thy enemy, and at his stumbling let not thy heart be glad." We ought never to feel happy over that which hurts another. The punishment of wickedness is for the sake of correction, for the benefit of those who are punished, that they may see their evil ways and become better. It is not an act of vengeance with God. Nor should it be with us. Thus in this song, the death of Pharaoh and of his army are not spoken of to rejoice over, but to show the justice and providence of God. (Write the sentence from Proverbs on the board, and have the children read it.)

The pillar of cloud by day and the pillar of fire by night were the means by which God led the people.

But we must not think because we do not see such a thing today that God does not continue to lead us. Indeed, He does. His guidance is for all generations. But we must look for it in order to see it.

The Torah—The Pillar of Cloud and Fire of To-Day

Have you ever traveled on a boat that goes a long ways from land? How does the pilot know how to steer and what path to follow on the sea where there is no pathway? He has a compass, an instrument that tells the right way always. By day and by night he looks at the compass and learns the way to go. So God has given a compass to us. It is His Holy Law; the teachings which have come to us through the Bible and the inspired teachers of all ages. This Torah, this word of God, is our compass. We need only to follow its direction and we will go right and need have no fear. It is God's pillar of cloud by day and His pillar of fire by night for us as well—and for every generation.

Review

Recall the chief thought: that God's care and guidance are an armor against all danger. Touch upon the paschal lamb, the death of the first born, the hasty flight, the pursuit, the overtaking, the fright of Israel, the assurance of Moses, the rescue. Recall the memory verse.

Class Room Work

Besides writing the verses on the board, make use of the map. Let the children find the places mentioned: —Migdol and the Red Sea. Trace their course from Goshen to the Sea. Note how narrow is the arm which they crossed. Assign for home-work the writing of a story of the Exodus. Give out pictures for illustrating the story, thus stimulating descriptive effort, memory, and the test of a correct understanding of the texts.

Wilde's Bible Pictures, 383, 578, 575, 609.

QUESTIONS.

1. State in your own words the aim of this lesson, and how it is taught in the lesson.

2. What significance has the Exodus in the history of Israel?

3. What element in the episode of the Exodus is to be dwelt upon?

4. How would you justify the borrowing of valuables from the Egyptians, aside from the tradition of the Rabbis?

5. Does this lesson present any especial difficulties to you, individually or as a teacher? If so, state them.

6. What is your idea of the Song of Moses: (a) as a literary production; (b) as a moral precept?

7. Was the punishment of the Egyptian people (aside from their monarch) just?

8. Do you ever realize that the "world-history" is the judgment of God? Answer more than by mere yes or no. Cite illustrations.

9. What is the purpose of punishment?

10. What do you consider to be the value of the Seder Service?

Lesson VI.

DISCONTENT—THE MANNA, THE QUAILS (THE GRAVES OF LUST)

Lesson VI. — DISCONTENT — THE MANNA, THE QUAILS (THE GRAVES OF LUST).

Lesson Material

Required reading—Exodus xv: 22—xvi: 36. Numbers xi: 4-34. The waters of Marah, Exodus xv: 22-25. The murmuring of discontent, xvi: 2-3; Numbers xi: 4-6. The Manna, Exodus xvi: 12-36; Numbers xi: 6-9. The Quails, Exodus xvi: 13; Numbers xi: 16-35.

Memory Verses

"Who is strong? He that controls his spirit. * * * Who is rich? He that is content with his lot." Ethics of the Fathers, iv: 1.

"He that is slow to anger is better than a hero, and he that ruleth his spirit than he who taketh a city." Proverbs xvi: 32.

Aim of the Lesson

To teach the necessity of patience, faith, self-reliance and self-control.

Teacher's Preparation

The episodes narrated in this lesson furnish good material for the lessons of faith and patience, coupled with self-reliance and control; as bringing about contentment and happiness, and, above all, the fine development of character.

The Broken Spirit of the Israelites

The spirit of the Israelites had been broken by their centuries of suffering and degradation in Egypt. They were nervous, excitable and easily frightened. Every little mole hill of difficulty seemed to them an insurmountable mountain of danger. Thus we read (Exodus xiii: 17) that when they came out of Egypt

God had to lead them at first by roundabout ways, so that they should not be too utterly disheartened at the outstart. But it was not wise nor desirable that they should be spared all hardship. Some trial is necessary for the discipline and development of the spirit.

The Difficulties of the March and their Solution

The natural difficulties of the march of an unorganized army of men, women and children, accompanied by herds and flocks, through an infertile wilderness are met with. These difficulties are solved by the patience, wisdom and energy of Moses. The solutions of the successive problems, one after another, are to the people the constantly recurring evidences of God's power and providence. They were needed to revive the drooping spirits and stimulate the too easily vanishing faith of the Israelites.

Hardship and Trials a Natural Part of Life's Journey

The incidents of the waters of Marah, of the manna and the quails show that the difficulties and hardships which are a natural part of our life-journey are overcome by the exercise of faith and patient labor. In each case, while the remedy was *divinely given* it had to be *humanly applied.*

In this connection you must impress upon the children the difference between mere sullen discontent that grumbles and does nothing, and that spirit of enterprise which, while dissatisfied with present conditions, yet cheerfully accepts them, while using every effort to improve them. There is some tree that will sweeten every Marah.

The Recurring Question of Historic Actuality

To the constantly recurring question of the actuality of the incidents as narrated, the answer is again given that there doubtless were historic episodes which formed the nuclei of the Biblical narratives. Travelers

and scholars have found that in the territory from the Red Sea to the borders of Canaan, conditions are, as they are given in the Bible. There are brackish waters which are rendered drinkable; there is a certain food corresponding to the manna; and there are flights of quails that bring these birds, worn and wing-weary, within reach of easy capture.

Reports of Travelers

De Lesseps, the French engineer who built the Suez Canal, says that the Arab sheiks assured him that they were accustomed to put a kind of barberry, which grows in the desert, into such bitter water to make it palatable. (Eber's "Durch Gosen zum Sinai," p. 117.) Certain trees in other countries have the same quality.

The substance called manna is likewise found in other places besides the Wilderness of Sinai. (See Jewish Encyclopedia, Vol. III, p. 292, and Geikie's "Hours with the Bible," (N. Y., Jas. Pott and Co., 1903), Vol. II, pp. 235-6 and 252-256.)

The Workings of Providence

However, we, like the Bible writers, find in all this the wonderful wisdom and providence of God. He provides for all creatures and for all conditions in ways that seem mysterious and miraculous to us. Our thoughts should dwell not so much upon the way it is done as in the loving kindness and omniscient benevolence that are manifested by it. *That is the secret of the fascinating power of the Bible.* In every place and circumstance it sees the "finger of God." Though we today see much more "how" many things are done, we do not see any more clearly than did those ancient writers the great Cause of all.

Note, also, the early recognition of the Sabbath in connection with the manna.

Point of Contact

Once upon a time a small fishing boat was driven ashore on the coast of Kent, England. There were eight men aboard who cried out for help. But the sea was so rough and terrible that no boat could go out to their rescue. It surely seemed that they would all be lost. Just then a man came to the shore. He had a big Newfoundland dog with him. He called to the dog, put a stick in his mouth and pointed to the vessel. The brave and intelligent dog understood. At once it plunged into the sea and made its way to the boat. Then the sailors tied a string to the stick and pointed to the shore. The dog then fought his way back to the shore, bringing the stick with the string fastened to it. By means of the string a heavy rope was strung from the vessel to the shore, and all the men were saved.

God Has Many Ways to Help

We will learn in our lesson today that God has many ways of helping and saving His children when they are in trouble if they will but seek that help and use it.

The Beginning of the March

When the Children of Israel left the Red Sea, after having safely crossed it, they made their way through the wilderness, being led by the pillar of cloud by day and the pillar of fire by night.

Difficulties of Food Supplies

It is no easy thing in modern days with all the conveniences of transportation and preservation of supplies to feed an army on the march, even through a rich and fertile country. During the war between the States, the greatest problem the commanders had to deal with was the problem of supplies. Those of you who have read the history of our war of independence know that to the American soldiers the absence of sufficient food and clothing was often a greater danger than the presence of the English army.

Accentuated in the Case of the Israelites

So, in the march of the Israelites through the wilderness, with hundreds of thousands of men, women and children, with no resources to draw upon in the country through which they went, the question of food and drink became a very pressing one.

The Wells of Marah

The first trouble they had was with drinking water. They had gone a three days' journey when the supply of water gave out. They came upon some wells and the people joyfully ran to the wells to get water. But they found the waters bitter, and could not drink them. Therefore, they called them Marah (which means "bitter"). The people murmured against Moses, saying: "What shall we drink?" Then God showed Moses a tree, which he cast into the waters. The waters became sweet so that they could drink.

The Tree of Faith

Some scientists are puzzled to know the name of this tree. But I would call it the tree of faith and trust, with its fruits of patience and perseverance. In all the trials and bitter hours that may come to us, we will find that if we make use of the tree of trust in God, and at the same time try to help ourselves as best we can, we will find that help will come and the bitterness will be changed to the sweetness of peace and success.

Combined with Self-Help

All the men who have made their lives great and useful have used this tree of trust and perseverance. Speaking of this wisdom that trusts and tries, the Bible says: "It is a tree of life to those who take hold of it." (Proverbs iii: 18.) Now, Moses had this faith and patience, and he had to have it for all the people.

Discontent

For it seems that the people were very slow to learn the lesson of faith and perseverance. Hardly had they passed on from Marah, when they began to murmur about the food. They said: "Would to God we had died by the hand of the Lord in Egypt, when we sat by the flesh-pots, and when we ate bread to the full; for you have brought us forth in this wilderness to kill the whole people with hunger." (Exodus xvi: 3.)

The Quails

Then again were the glory and goodness of God shown to them. He gave them both bread and meat. It came to pass at evening that a great flock of quail arrived; so large that it covered the whole camp. The people gathered them and had flesh to eat. And in the morning when the people came out of their tents they found the ground covered with a white grain, shaped like a seed.

The Manna

The people asked each other, "Man-hu?" "What is it?" for they knew not what it was. It was manna. The people gathered it, every man according to the size of his family, and from this they made flour and baked bread. Every day they gathered it, but on the sixth day they gathered a double portion to last them over the Sabbath. *For on the Sabbath day the manna was not to be gathered.* This manna fed the people all during their march through the wilderness.

Rabbinical tradition says that the manna had the taste of every dish any one desired and that it was food suitable for every age and condition of life. One had only to desire a certain dish and the manna had the taste of that dish. To little children it was like milk; to young men and women like bread; to old men like honey; to the sick as a healing medicine.

What the Rabbis meant to teach by this was that God's gifts to us are all those things that are best suited for us even though we ourselves may not always recognize it.

Also there is taught that as the Törah is the manna of the soul, so it has sustaining power for every heart in its own special need. The young and old, the strong and weak, the happy and the sorrowing can each and all find in God's word that which is fitting for them.

Renewed Discontent

But the people were very impatient and hard to satisfy. Once more they rebelled and murmured. They wanted more meat. They said they remembered the things they had in Egypt—the fish, the melons, the leek and onions and garlic, and they were dissatisfied with the manna.

Greediness

What a foolish and greedy people they were! Here Moses had saved them from slavery and suffering and was leading them to safety and freedom. God had supplied them with food and drink, but they were not satisfied. They were like that dog who was crossing a low bridge over a stream. He had a bone in his mouth. As he came to the middle of the stream he saw what he thought was another bone in the water. He dropped the one in his mouth to seize the one in the water. He lost both, for the one in the water was only the reflection of the one he had in his mouth.

God's Lesson

But God was not going to punish the people by taking everything away from them because of their greediness. He was going to teach them a lesson. So in answer to their murmurings He again sent them quails. The people gathered them in great heaps and ate them so greedily that many of them died and were

buried there. They called the place the "graves of greed" (Kibroth-Hataavah).

Self-Control

It is a sad thing when people can not control themselves; when they let their temper or their tongues or their appetites get the best of them. The finest development of character is the power of self-control. What do our Memory Verses say about it?

(Recall and have children repeat them.)

How to Acquire

The best time to acquire this power is when one is young. You children are young. You have your life before you. As you grow older you will find not only that patience and self-control are the means of happiness and success, but also that they are harder to get. Now is the time to learn. You have many chances at home, in the school, on the playground. If things don't exactly suit you, don't murmur and sulk about them. Take them patiently and cheerfully. If any one does something—says something to anger you—don't let your anger get the best of you. Hold yourself in; press your lips together, bring your teeth together—so; (illustrate). Don't say the angry word that is in your mind. Don't strike the angry blow you think you ought to. Count ten slowly. Then answer. Now I want you all to try this. How many are going to? Hands up. Next lesson I am going to ask you to tell me about it. I want every one to be able to tell me some incident wherein he or she controlled himself.

Home Work

The picture is to be taken home and placed in a book. But the chief home work of this lesson will be to put into practice the appeal for self-control. Do not forget to ask for incidents at the next lesson.

Review

Place before the children briefly the thoughts conveyed by the incidents narrated, viz.: faith and self-help; Marah—the sweetening tree of faith and the personal use of it. Patience and self-control—as taught in incidents of manna and the "graves of greed." Recall also the observance of Sabbath. Repeat Memory Verses.

Relieving Tension

Make use of blackboard for writing names and verses. Ask the children if they know of any instance where people were helped in a way that was unusual or miraculous. (Incidents abound in early American history of the dangers of the wilderness before, and of the Indians behind, the settlers.) Encourage them to relate their own experiences and to express their own ideas.

QUESTIONS

1. Describe the mental and physical condition of the Israelites at the time of their leaving Egypt. Give reasons therefor.

2. What are the benefits of suffering and trial? (For aid in answering this question, read Chap. VIII of Rev. M. Joseph's "Judaism as Creed and Life," ed. of 1910, pp. 96-100.)

3. In what way is God revealed in the incidents of this lesson?

4. Do you find a deeper value in these episodes than that which the merely miraculous elements present? What is it?

5. Differentiate between sullen discontent and that impulse for betterment which has been called "divine discontent."

6. Does a "rational explanation" of any Bible miracle commend itself to you? If so, why?

7. What element of guidance for our conduct is found in the verse, Proverbs iii: 18?

8. What value has the incident of the Sabbath observance in connection with the supply of the manna in considering the Sabbath as a Jewish institution?

9. Why is childhood the best time to acquire the habits of life?

10. What is it that gives the fascinating power of the Bible as evidenced in the material of this lesson?

Lesson VII.

THE FIGHT WITH AMALEK

(Faith, the Source of Courage)

Lesson VII—THE FIGHT WITH AMALEK
(Faith, the Source of Courage)

Lesson Material

Required reading—Exodus xvii.

Memory Verse

"Not by might nor by power, but by My spirit, saith the God of Hosts." (Zachariah iv: 6.)

Aim of the Lesson

To teach the thought that confidence and faith give courage and strength. The battle is not always to the mighty nor the race to the swift. The man or the people who have faith in the truth of their cause and in their God will conquer mighty enemies. The person who looks, with reverent and earnest faith to God for help, will find himself strong to do the right and resist temptation.

Teacher's Preparation

This lesson is interesting by reason of the fact that the people of Israel meet with their first human enemy on their march through the desert. Hitherto they have been battling with forces of nature and with their own fears. Amalek has the distinction of being the first, and possibly the most despicable, of the enemies of organized Israel. He did not advance to meet them in the open, but in cowardly manner attacked the rear guard, the sick, the weak and the aged. In rabbinical literature he has become the arch type of the enemies of Israel, hence the severity with which he was treated and the explanation of the command that was given to Israel to wage constant warfare against him. (Deuteronomy xxv: 19.)

Explanation of Severity Against Amalek

Character of Amalek

The Amalekites were a nomadic people, that made their headquarters in a portion of the Arabian Desert, south of Palestine, when they were at rest.

Their Appearance in History of Israel

They were descendants of Esau and thus related to the Israelites. (Genesis xxxvi: 12). (See Jewish Encyclopedia, Vol. I, Article Amalekites). They advanced to meet the Israelites upon the latter's departure from Egypt and to dispute their passage across the desert. In later years they continued to attack Israel. Saul and David were compelled to make expeditions against them to punish them for attacks upon Israel. (I Samuel xv and xxx). They seem to have disappeared from history after David's punishment of them, though it is said (Book of Esther iii: 1) that Haman was a descendent of the kings of Amalek. The name of Agag was probably a generic title for the kings of Amalek, just as Pharaoh was for Egypt. For this reason, Deuteronomy xxv: 17-19 is made part of the pentateuchal portion read on the Sabbath preceding Purim, and the Sabbath is called "Shabbas Zachor." Because of the mean and cowardly way in which the Amalekites attacked the people of Israel a command was given to wage war against Amalek from generation to generation.

Talmudic Interpretation of Incident of Aaron and Hur

The incident of Aaron and Hur holding up the hands of Moses is regarded in the Talmud in its spiritual light. It is stated (R. H. 29) that the act of Moses holding up his hands was to be compared to the brazen serpent on the pole that stayed the plague. (Numbers xxi: 8). It was not the physical fact either of the uplifted hands of Moses or of the uplifted brazen image that was the cause of salvation. It was the psychological effect of causing the people to look up to God for help and to receive it by means of their awakened faith.

Lesson Material

The Children of Israel took up their journey through the wilderness and camped at Rephidim. It was there that the people of Amalek came to fight with them, because Moses forced them to fight in the open. Hitherto they had been troubling the Israelites by attacking the rear guard and picking out the sick and the weak. Moses said to Joshua: "Do you choose men and go out and fight against Amalek." Joshua chose his men and prepared for battle. Moses, Aaron and Hur went up to a mountain overlooking the field of battle. There Moses held up his hands in prayer to God for strength and victory for the army of Israel. As long as Moses held up his hands and the people of Israel saw him there with his hands upraised, they were filled with courage and they prevailed against Amalek. But when the arms of Moses grew tired, and he let them fall, the spirit seemed to go out of the breasts of the Israelites and Amalek prevailed against them. So Aaron and Hur got a stone, upon which Moses sat, and they stood one on each side of him, and held up his hands all day long. When evening came the army of Israel had won and the Amalekites fled before them. Thereupon Moses built an altar to God to commemorate His wonderful help, and he called it "Adonoi nissi," which means "The Lord is my banner."

Aaron and Hur

Point of Contact

During the war between the States there was a very fierce battle fought upon the soil of Virginia. The contending armies were about equally divided and victory seemed to perch first on one side and then on the other. There was one Virginia regiment that was especially active at the front. At a critical point in the battle, the color bearer of this regiment was shot down and the flag fell with him to the ground. When the sol-

diers of the regiment saw their colors fallen they began to waver. The enemy, seeing their confusion, pressed the more closely upon them. Suddenly a soldier sprang from the ranks, seized the fallen banner, and raising it on high, called to his comrades to press forward. When the soldiers saw their banner raised on high they were filled at once with new courage, and recovering from their fears, they rallied round the color bearer and pressed forward to victory.

The thing that Brought Victory

Now you will understand, of course, that it was not just the fact that this flag was in the air that kept the soldiers brave, or the fact that it had fallen to the ground that made them hesitate. It was the fact that when the soldiers saw their flag, they were filled with a spirit of courage, because they knew that it was their duty to fight for that flag.

God's Help is Through Self-Help

The same thing happened in this fight with Amalek. It was not the uplifted hands of Moses that made them win. It was the thought that, when they saw Moses thus appealing to God in their behalf, they felt that they were being helped by the One who is ready to help us at all times. But this help from God comes through ourselves. The knowledge that we are battling for the right in the name of truth and justice gives us courage to do and to act with greater power and strength. Shakespeare said: "Thrice armed is he whose cause is just." Only he whose cause is right and just can call upon God for help.

The Traditional View of Amalek

This fight with Amalek meant another thing. Jewish tradition tells us that God used Amalek as a means to punish Israel for its sins. It is very much like a little boy who walks along holding the hand of his father. As long as he keeps hold of the hand of his

father and stays with him, he is safe. But when he runs away from his father, a big dog comes after him and bites him. Amalek was like the big dog that attacked Israel when he strayed away from the heavenly Father.

The Way to Fight Sin and Temptation

Amalek also represents the temptations that come to us to do wrong. Like Amalek, the temptation to do wrong attacks us when we are off guard, in our weak moments and unprotected places. The way to defeat this Amalek of sin and temptation is, as Moses did, to seek help from God and to look to Him constantly. We may say that life is like a battle, in which we are soldiers fighting for goodness and righteousness against evil and wickedness. And even as Moses called the altar which he built "God is my banner," so our faith in God is the banner which we must hold up always. We must not let it fall, or if it does happen to fall, we must quickly pick it up again.

It was because Amalek represents sin and temptation that it was commanded that we should make war against him generation after generation.

Review

Recall the memory verse. Apply it to the moral of the lesson, emphasizing the fact that it was not the strength of armies that decided the battle, but the courage that filled the breasts of the Israelites through the sight of Moses appealing in their behalf; that it was the spirit of God that made them prevail over their enemy.

Relieving the Tension

Write all names and verses on the blackboard. Make a picture of a banner on the blackboard, with the inscription "Adonoi nissi"—"God is my banner." Let the children write the names. Let the children cite examples, if they can, bearing upon the subject.

Home Work

Tell the children to bring in for the following lesson, each one, an example of some incident in which the courage and faith of one man incited his comrades and saved the day for them. Give them Wilde's picture, No. 614. Tell some one to get the story of Arnold Von Winkelried for the next lesson.

QUESTIONS.

1. What is Amalek's distinction?

2. What was the character of the Amalekites?

3. How is Amalek regarded in rabbinical literature?

4. Give origin and habitat of Amalekites

5. How does the traditional enmity of Amalek help to explain the punishment of Saul in I Samuel xv?

6. Why is Haman supposed to be a descendant of the kings of Amalek? (See Esther iii: 1.)

7. What is the Talmudic interpretation of the incident of Aaron and Hur? Supported by what passage?

8. What, in your opinion, was the psychological effect of the fight with Amalek?

9. Why was it necessary that Israel should be victorious in this contest?

10 To what element of our daily life is Amalek comparable?

Lesson VIII.

THE VISIT OF JETHRO
(Willingness to Learn)

Lesson VIII—THE VISIT OF JETHRO
(Willingness to Learn)

Lesson Material

Required reading—Exodus xviii: 1-27. Ex. ii: 16-21. Numbers x: 29-31. Judges iv: 11.

Memory Verse

"My son, hear the teaching of thy father, and cast not off the instructions of thy mother." Proverbs i: 8.

Aim of the Lesson

To teach respect for the counsel of elders, and the willingness to learn—avoiding arrogant conceit and inflated self-assurance. Great as was Moses, the Bible records as his chief virtue that he was very modest. (Number xii: 3.) The lesson also presents a review of the history covered thus far.

Teacher's Preparation

This lesson embraces a very pleasing incident in the journey of the Israelites. It contains no difficulties of interpretation except in a technical way, so to speak. They concern only the questions as to the names of the father-in-law of Moses, the time of his visit and the length of his stay.

The Names of Moses' Father-In-Law

In the chapter (Ex. xviii) which tells of his visit, the father-in-law of Moses is called Jethro. In Ex. ii: 18, where he is first mentioned, he is called Reuel, and in Numbers x: 29 and Judges iv: 11, he is called also Chobab. There is considerable discussion among scholars as to whether these names all refer to one and the same person. The agreement of Jewish scholars seems to be that they do, and that these names, having practically all the same meaning, viz.: "the friend of God," or "the honored of God," are the names of but one person. Indeed, Jewish tradition teaches that he had seven names. (See Jewish Encyclopedia, Vol. VII, pp. 173-4, and "Historical and

Critical Commentary on the Old Testament," by M. Kalisch, London, 1855; Exodus, pp. 34-36). See also Lesson III, p. 41, Note 1.

The Time of Jethro's Visit and His Departure

There is some discussion, too, as to just when Jethro made this visit to Moses, whether before or after the revelation at Sinai, or whether having come before the revelation he remained to witness it or departed before it was given. The conclusion is fairly justified that the narrative of Chap. xviii is to be taken at its face value, viz.: that he came in the second month after the departure from Egypt and before the revelation, and was not present at Sinai.

The Lesson Material

Children, you remember when Moses fled from Egypt he went to the land of Midian. (Have children locate it on the map.) There he took to himself a wife. Do you remember how he met her? (Recall the incident at the well, see Lesson II, p. 28.) There is a pretty story that tells why the girls had to come to the well to draw water for the flocks. Their father, you remember, was a priest of Midian.

Jethro's Daughters at the Well

The people of Midian were worshippers of idols. But Jethro, that is the name of the father of Moses' wife, seeing the wickedness and folly of idol worship, turned away from it. The shepherds, who served him, became angry and would no longer work for him. So his daughters had to tend the flocks and draw water at the well.

The Wise Guidance of God

See how well everything turns out under God's guidance, for, by reason of this, Moses met his wife, Zipporah, and found a home. (Zipporah means "a little bird.")

Moses leaves his family with Jethro, who, later, brings them to him

When Moses went down to Egypt to free the people of Israel, he had to leave his wife and children, two little boys, named Gershom and Eliezer, with her father. Now that the people were freed and on their way to the promised land, Jethro came to pay a visit to Moses and brought along Zipporah and the two boys. When Moses received word that Jethro was coming to see him, he went out to meet him and welcomed him heartily. Jethro was anxious to know how the great work had gone on. Moses told him all that God had done for the people of Israel, how He had punished the Egyptians, how He led the Israelites through the parted sea, how He had protected them against pursuit, how He had sweetened the water at the wells of Marah, and fed them with manna in the wilderness, and how the people, with faith in God, had triumphed over the mean and wicked Amalekites. (Let the teacher see that the children recall these incidents.)

The Faith and Gratitude of Jethro

When Jethro heard all that God had done for Israel, he said: "Blessed be the Lord, God, who hath delivered you out of the hand of the Egyptians. Now I know that the Eternal is the great God above all things." And Jethro and Moses and Aaron and all the elders of Israel offered sacrifices of thanksgiving upon the altar. It is very becoming to be grateful to God for His many blessings to us.

The Advice of Jethro

On the following day Moses sat to judge the people, and the people stood around Moses from morning till evening. Jethro said to Moses: "What is this that thou doest?" Moses answered: "The people come to me inquiring of God. If they have a dispute, one man with another, they come to me and I judge between them and make known the law of God."

"It is too much for thee," said Jethro. "Now listen to me—Do thou explain the laws and the word of God to the people—but choose able and honest men, men of truth, God-fearing, and place them as rulers and judges over groups of ten or fifty or a hundred or a thousand. Let them judge and decide the little things, but the great matters they can bring to you."

Moses Follows It

Moses saw that the advice was good. He appointed rulers and judges for groups of the people, who judged in little matters. The great and difficult things they brought to Moses. In a little while Jethro ended his visit. Moses dismissed him with honor and dignity and he went back to his own land.

Point of Contact

You remember when Moses received his call from God to free and lead the people of Israel, it came through the burning bush. Some one asked: "Why did God choose the lowly and barren bramble bush, that has neither fruit nor flower, to be the means of this great call?"

The Rabbis answered: "Just because it was lowly and humble—to show that God carries out His great purposes sometimes with the weakest and humblest of instruments." This thought seems to have inspired Moses himself. Great as he was, leader, law-giver and prophet of God, he was never blindly proud of his own work or conceited or vain so that he thought he was greater than any one else.

The Meekness of Moses

The Bible says (Numbers xii: 3) "the man Moses was very meek." His modesty and humility were beautiful. We see it here in the lesson, when he listened to Jethro and was willing to learn from him.

There are some people who think they know everything and nobody can tell them anything. They are so vain and conceited that they look down upon everybody else. They are always bragging about what they know, and what they can do.

Difference Between Vanity and Self-Confidence

It's very fine to have confidence in yourself, and to be brave, to try big tasks and to face danger. It's a good thing to believe in yourself, to feel that God gives you strength to do all the things that you are called upon to do. But that should never keep you from being willing to learn, especially from those who are older and who have had more experience. (See Home Work, p. 102.) And this is especially true of children. Our memory verse (repeat it) tells us we should listen to the advice of our dear parents. They are not only older than we are, have learned more and have seen more of life, but their love and care for us prompts them to give us such advice as will save us from danger and hurt. Moses was a grown man, well educated, and wise. He was at the head of the people. Yet he listened to the advice of Jethro and profited by it.

The Forwardness of some Children

The trouble with advice is that it seems to say that the person who gives advice knows more than the one to whom it is given. This may or may not be true among grown people, but it is true when it comes to parents and children. Some children think they know more than their parents, because they learn things in school that their parents did not learn, and they are inclined to be impatient of their parents' teachings. It is a very sad state of mind for a child. Later on you will learn about Samuel. God spoke to him when he was a child and he heard and understood God when his teacher and guardian, Eli, could not do

so. (Read to the children I Samuel iii: 3-9). But the Bible says, "the child was yet young." (I Samuel i: 24.) That means that Samuel did not think that he was better than Eli—but he was modest and willing to learn, as a child should be. And Samuel grew up to be one of the greatest leaders in Israel.

Another Illustration of Moses' Modesty

We have another incident that tells how modest Moses was. Later on we shall learn that one time a number of Elders in the camp began to prophesy. Joshua, who was a friend and companion of Moses, wanted to stop them, for he was jealous of the position of Moses as the leader of the people and the prophet of God. But Moses said: "No, let them prophesy. Would that all the people were prophets and that the spirit of God was among them all." (Numbers xi: 29.)

Foolish Pride

Some people are very proud of the position they occupy or of the money they have. It is very foolish to be proud of such things. We have learned how Pharaoh's pride brought trouble to him (Lesson IV) and you remember the story of the foolish pride of Robert of Sicily. The Bible tells us that "pride goeth before downfall and haughtiness of spirit before stumbling" (Prov. xvi: 18). It is related that once Baroness Lionel de Rothschild, one of the noblest ladies of England, visited among the poor. She came to the home of a woman who had once been rich, but was now poor. This woman was sitting in a room, the windows of which had not been cleaned for some time. "What makes my life so sad" said the woman, "is that I have seen brighter days." "That may be," was the answer, "but you will never see brighter days again if you don't wash your windows and let in the sunlight." "What! I wash the win-

dows! It is something I have not been accustomed to. I can't do it." "Can't you; well, let me try." And the Baroness de Rothschild got a cloth and water, stood on a chair and washed the windows. There is no true pride that can keep you from doing any honest or honorable work, no matter how humble it is.

The Thought of our Work as God's Work

In God's world everything is carrying on His work, the lowliest as well as the highest, the humblest as well as the greatest, the little pebble as well as the mightiest mountain, the lowly bramble bush as well as the lofty cedars of the Lebanon. No one should think that the work he is doing is his work for himself alone. It should be God's work, in His name and for the good of all. That was the way Moses felt, and that was the reason he was not conceited or vain about his work. He was modest and willing to learn.

Review

This lesson is intended to bring in review before the children the work thus far gone over. In summing up, have the children recall all the wonderful things that God did for the people of Israel, as narrated by Moses to Jethro.

Repeat the memory verse. This verse cannot be too often emphasized, especially in these days of the great precocity of children.

Relieving the Tension

The use of the blackboard and the encouragement of spontaneous questioning on the part of the children are of the greatest value in breaking the strain for both teacher and pupils. Never discourage any relevant questions by the children. Have the children write all names on the blackboard. Write for them all verses quoted, with source.

Home Work

Tissot's Bible Paintings, No. 54.

Have the children look up the story of General Braddock's defeat at Fort Du Quesne (now Pittsburgh) *through failure to listen to advice* from those who knew. Compare Braddock's refusal and Moses' willingness to learn.

QUESTIONS

1. In what general way was Jethro related to Moses, besides being his father-in-law? (See Lesson III.)

2. Does the significance of Bible names teach anything? What?

3. Why, in your opinion, do wells figure so often in early Bible episodes?

4. Name at least three occasions in which water or wells are conspicuous.

5. Give an illustration of how you would expatiate on the "wise guidance of God" as suggested in the paragraph under this subhead.

6. Amplify the thought, "God's lowly instruments."

7-8. Differentiate between willingness to accept counsel and absolute independence, and also between conceit and self-confidence.

9. Apply the "thought of our work as God's work" in connection with the purpose of Israel as a people.

10. Does the incident of Jethro present any difficulty, or suggest any thought not here given? What?

Lesson IX.

SINAI—TEN COMMANDMENTS, SHEBUOTH OR FEAST OF WEEKS

Lesson IX—SINAI—TEN COMMANDMENTS, SHEBUOTH OR FEAST OF WEEKS

Lesson Material

Required reading—Exodus xix-xx, Deuteronomy v, Exodus xxiv: 12-18.

Memory Verse

"Ye shall be unto Me a kingdom of priests and a holy nation." Exodus xix: 6.

Aim of the Lesson

To impress upon the child the profound *moral* obligation of the Sinaitic revelation—to emphasize it as the moral basis of civilization and of human progress; the *proud privilege* Israel was given in being made the recipient of this revelation and the equally *great responsibility* of Israel to be the leaders of the world, in obedience to it, as implied in the memory verse.

Also to stress the importance of the feast of Shebuoth as the annual commemoration of the revelation.

Teacher's Preparation

In this lesson you will come to the culminating point in the early history of Israel. You cannot emphasize too strongly the place and the importance of the Decalogue, not only in the history of Israel, but also in the history of humanity. Doubtless you are aware of the attempts to deprive Israel of the honor and glory of the authorship of this consummate moral code. It has been claimed that Moses borrowed it from the Egyptians. The German scholar, Delitzsch, declared ("Bibel and Babel," Leipzig, 1903) that much of the Mosaic legislation is but a copy of the code of Ham-

murabi, the founder and first king of the Babylonian domain. (Read carefully Jewish Encyclopedia, Vol. 4, pp. 492, 498, article Decalogue, and Vol. 5, pp. 198-200, article Hammurabi. The bibliographies attached to these articles will furnish you material for as much research as you may care to make.)

Its Origin Immaterial

These theories and comparisons are for you alone, for your information and enlightenment. It is doubtless true that the Decalogue was the fruit of an evolution, and may have been a codification by Moses of laws already existing in scattered form. But this does not in anywise detract from their unassailable ethical superiority to any other code, or from the great merit of the people of Israel in accepting, maintaining and promulgating them. In teaching the Commandments to the children you will follow the lines laid down in these methods, viz.: to teach them as given in the Bible—a revelation from God to Moses at Mt. Sinai.

Variations in the Two Texts

You will make note of the variations in the two texts of the Decalogue as given in Exodus xx and Deut. v and pointed out in the Encyclopedia article on Decalogue, Vol. IV. The most important variations are in the fourth Commandment, in the reason assigned for Sabbath observance. In Exodus it is universalistic, identified with the creation; in Deut. it is nationalistic, identified with a period of Israel's history, the captivity in Egypt. Another variation is likewise in the fourth Commandment; in Exodus the Commandment begins "zachor" ("remember"); in Deut., "shamor" ("observe"). The Commandments are given here in short form, as suitable to children of the age in this grade. The full form should be given to them in a higher grade.

Shebuoth

The Feast of Shebuoth ("Feast of Weeks" or "Pentecost") has been identified with the date of revelation, i. e., the sixth day of the third month, Sivan. This is really a later interpretation of the feast, as it was originally an agricultural festival—the beginning of the wheat harvest. (Read carefully Chapter V, pp. 227-238, of Morris Joseph's "Judaism as Creed and Life.) The meaning and importance of the festival are dealt with in the religious course. Here it is sufficient to point out in connection with the revelation that the feast is its annual commemoration.

The Moral Weight of the First Commandment

You will notice that the first is not really a Commandment. It is simply a declaration, "I am the Lord, thy God." Yet, if comparison be possible, this really transcends in importance all the others. Pure righteousness springs from faith in God and love for Him. To place moral conduct upon any other motive than faith and love is to rob it of its finest flavor, as well as its greatest strength. You will notice that Judaism does not beg the question of faith. It does not command "thou shalt believe." It simply accepts faith as a *sine qua non*. This is in keeping with the spirit of the Bible throughout, which takes for granted the immanence of God, His loving care and guidance, as naturally as a child takes unquestioningly for granted the love and providence of its earthly parents. (See Lesson I.) This, too, should be your constant attitude in all instruction to the children.

The Naturalness of Belief

Sinai

A word as to Sinai itself. This mountain is located in the southern part of the Arabian desert, in a portion known as the "peninsula of Sinai." It is called also "Mt. Horeb" and "The Mount of God." Some authorities think that Horeb and Sinai are two

adjacent peaks, but Jewish tradition and teaching give them as one. It was to this mountain's foot that Moses, as shepherd to Jethro, led his flocks, and there he received his commission through the burning bush, thus foreshadowing the great event of the revelation. The mountain is a rugged peak surrounded by a great plain, suitable for the assemblage and encampment of a large mass of people and having a number of brooks and streams of water gushing from its rocky sides. It was thus a fitting scene for the inspiring act of the revelation. (See Jewish Encyclopedia, Vol. XI, p. 381; also Geike's "Hours With the Bible," Vol. II, Chap. 9, pp. 296-307. For a fine review of all the Commandments read also Claude Montefiore's "Bible for Home Reading," Vol. 1, pp. 78-98.)

The Lesson Material

Jethro's visit was ended. He had gone back to his own land. Children, who was Jethro? Why did he come to see Moses? (When correct answers have been received continue.)

The Onward Journey

Moses led the Children of Israel onward. They were coming now to the greatest event in their history—greater, even, than the freedom from slavery and the going out of Egypt. On the 6th day of the 3rd month, Sivan, seven weeks after they had left Egypt, this great event came to pass. Moses led them to the foot of a mountain. The mountain was surrounded by a great plain. Here Moses told them to encamp. He told them also that they must prepare themselves for the great event. They were tired and worn after the march. So for three days they rested, cleansed themselves and put their tents and their clothing in order. Then, on the third day, Moses said that the people should assemble in the plain; that he was going upon the mountain, and that God would make Himself

Preparations for the Great Event

known to the people and give them His holy law. This mountain was Mt. Sinai. (Have it located on the map. Write the name on the board.) As Moses left the people and began to go up, the mountain became covered with smoke. The lightnings flashed through. The thunder roared. The very earth seemed to tremble. The voice of the Lord was heard calling to Moses. The people were greatly terrified, and drew back from the mountain, as Moses received the revelation of God, the Ten Commandments, which he brought down to the people. These Commandments are:

The Revelation

I. I am the Lord, thy God, Who brought thee out of the land of Egypt.

II. Thou shalt have no other gods beside Me.

III. Thou shalt not take the name of the Lord, thy God, in vain.

IV. Remember the Sabbath day to keep it holy.

V. Honor thy father and thy mother.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet.

The Response of the People

When the people heard the voice of the Lord calling from the clouds and darkness about the mountain, they answered and said unto Moses: "All that the Lord commands we will do and hear." These

Commandments were written on two tablets of stone, which Moses later brought down from the mountain.

Point of Contact

Children, have any of you attended service on Shebuoth, i. e., the Feast of Weeks, or Pentecost, and seen a confirmation service? If you have, you will remember that the children who are confirmed are brought up to the pulpit of the synagogue. There they take part in the service, and they recite a confession of faith. Now, the reason that this is done on that day is, first, because Shebuoth is the day on which the Ten Commandments were given, and commemorates it, just as the Fourth of July commemorates the reading of the Declaration of Independence. And the reason that the children take part in the service and recite the confession of faith is that it is a sign that they accept the law of God, just as our fathers accepted the law at Mt. Sinai. Now, the law was given to Israel to *obey* it and to *teach* it to the people of all the earth. It is not always easy to obey the law, but we must do it because it is the moral law, the law of conduct. Besides, it was given to our fathers, and has been faithfully kept by them through all ages, from the time when they were at the foot of Sinai to the present day. It was a great honor to our people that it was given to us—the greatest honor that ever was given to any people. But honor means responsibility as well as pleasure; and the responsibility is great just as the honor is great. If a boy is appointed monitor in a class, it is an honor to him. He is pleased. But it means that he is responsible for the behavior of the class while he is monitor. If he does not do his duty as monitor, the honor of being monitor is taken away from him. To be president of the United States is the greatest civic honor that a man can get. But as presi-

The Continuity of the Revelation and its Acceptance

Honor and Responsibility

dent he is responsible for the government and the safety of the republic. So, while the giving of the Commandments was a great honor to Israel, it is also a great duty and responsibility. Tradition tells us that the law was offered to other nations, but no other people were willing to take it, because the duty of keeping it was so great and difficult. But Israel did not shirk the duty and was not frightened by the difficulty. And just as long as Israel does its duty, theirs is the great honor; and this honor and duty are handed down from generation to generation, from parents to children.

Israel's Selection Means Only Israel's Acceptance

That is the reason children are confirmed. They receive the law. And as long as the children in Israel will accept and obey it, so long will the honor of the law belong to Israel. We are also told by tradition that when God was about to give the law to Israel He asked them for a sign or a pledge that they would keep it. At first the people offered their elders, their old and learned men, as a pledge. But God said that was not enough, as the old men die out. Then they offered their little children. And God said that was the pledge he wanted. For as long as the children in Israel are taught the law and they obey it and teach it by their lives, so long is the honor of the law safe in Israel, and so long is Israel God's "kingdom of priests."

The Pledge of the Children

The two tablets of stone on which the Commandments were written, and which Moses later brought down from Mt. Sinai, were placed in the Ark of the Testimony, about which we shall learn in another lesson. There were five Commandments on each tablet, and every synagogue has a representation of these tab-

The Tablets

lets somewhere in the building, mostly over the ark which contains the Torah. In Hebrew the Commandments are called "The Ten Words," and there is an English word that means the same thing and by which the Commandments are often called. That word is Decalogue. (Write it on the board and have the children pronounce it until they remember it.) While in the Hebrew language the name is the "Ten Words," what is meant thereby is that they are ten statements, or principles, which contain the greatest moral truths known to the world. In your everyday school you will learn also of principles, or, as they are called, axioms, that have to do with your work there in arithmetic, grammar, geography, etc. But these ten principles deal with the questions of morals; that is, the right and wrong in our conduct, the things we should do or should not do. They were given to our fathers in a wonderful manner, but their greatness and worth do not depend upon the manner in which they were given, but upon the sublime truths and the beautiful lessons that they teach. If we will follow the path pointed out by these Ten Words, and do all that they teach us, and do not do what they forbid us, then, indeed, will our life be a noble one—one of usefulness and honor, bringing happiness to ourselves and credit to the name of our people and our God.

The Word Decalogue

Review

In summing up the lesson, dwell upon the two ideas of the importance of the Sinaitic revelation in the world's history, and the privilege and duty that Israel has in connection therewith, bringing in the memory verse as the expression of this second thought.

Relieving the Tension

Write names on the blackboard. Have the children read them singly and in unison. When they have familiarized themselves with them, rub them out and

have several of the children write them. Make a drawing of the tablets of stone.

Home Work

Give the children Wilde's Bible picture No. 391 (Dore's conception of the revelation) to paste in their portfolio or to frame neatly.

QUESTIONS

1. What is the place of the Decalogue in Israel's history and in that of humanity at large?

2. In what way have attempts been made to lessen the value of Israel's work in the world?

3. What is the possible influence that these attempts may have?

4. Describe the variations in the text of the Fourth Commandment as given in Exodus and Deuteronomy and the inferences that can be drawn from them.

5. What is the connection of the Feast of Shebuoth with this lesson?

6. What is the comparative value of the First Commandment, and why?

7. How does this Commandment accord with the general spirit of the Bible?

8. Locate and describe Sinai.

9. Give a "point of contact" of your own in the presentation of this lesson material.

10. What is the real meaning of Israel's election? (Read Exodus xix: 5 and 6 before you answer.)

Lesson X.

THE GOLDEN CALF
(Doubt and Sin)

Lesson X—THE GOLDEN CALF

(Doubt and Sin)

Lesson Material

Required reading—Exodus xxxii, xxxiii, xxxiv.

Memory Verse

"In a place where there are no men, strive thou to be a man." Sayings of the Fathers, ii: 6.

Aim of the Lesson

To show how weakness and sin come from lack of faith; that a strong, earnest faith, is the best safeguard against the moral dangers of temptation and wrong-doing.

Teacher's Preparation

The incident of the golden calf is one that lends itself easily to moral reflection and consequent moral lessons. That the Children of Israel should have yielded to this sin is not surprising when we consider not merely human nature in general, but the particular circumstance, and the influences to which they had been subject. They had been accustomed to the worship of idols. Not only Egypt, but all the tribes of Canaan were worshippers of plastic images. It is true that Israel had not only been taught the majesty and the power of God, but there had been impressed upon them the great idea, peculiarly the teaching of Judaism, that their God was unlike all other gods in that He was not to be embodied in any plastic form, such as were the accepted representations of other deities. Doubtless they accepted this thought more easily than they understood it. They could approximate it as long as they were going through the wonderful episodes of the Exodus and the first weeks of the desert journey, for the signs and evidences of the great God

and His power were seen in abundance. Then, too, as long as the dominating personality of Moses was among them they looked upon him as the visible expression of this power.

The Real Desire Back of the People's Demand

But after the revelation at Sinai they were encamped and at rest, with no new adventure to occupy their thoughts. As the days wore on and Moses did not reappear they began to get restless and suspicious. Doubt entered their minds and their faith weakened. With faith went moral courage. They were not yet of the fibre that could hold on to the unseen and unseeable. What they wanted was not so much to worship other gods as to have a visible image of their own God. That this desire was satisfied by the form of a calf is readily explainable. The worship of the bull was quite prevalent among ancient nations and especially among the inhabitants of Canaan. Egypt also worshipped the bull, but it was the living animal and not the statue. The bull was a symbol of strength and power. The calf was used because of size, not age, because precious metals were costly and the images made of it were small.

Gravity of the Sin

These remarks, while serving to account for the manner of the people's lapse into sin, do not condone it. The sin was a very great one. Rabbinical tradition says that next to the disobedience of Adam it was the greatest sin. It was treason to the very principle and purpose for which they were called out of slavery to freedom. Your aim will be to point out in connection with the episode that it was brought about by loss of faith on the part of the people and weakness on the part of Aaron.

The passage, "the face of Moses shone" (Ex. xxxiv: 35) can be made good use of for a moral lesson, as given below.

The "Horns of Power"

A curious mistake in connection with the Hebrew word "Qoran" (to shine) in this passage, in identifying it with "Qeren" meaning "horn," has led to the use of the symbolic "horns of power," as given wide currency through Michael Angelo's famous statue of Moses. (See Jewish Encyclopedia, Vol. VI, p. 463.)

The Necessity for Prompt and Drastic Action

While mention is, of course, to be made of Aaron's weakness in yielding to the demands of the people for an image, it should be done more to emphasize the strength of Moses than to condemn the weakness of Aaron. The character of Aaron will be touched upon in a later lesson (No. XIV). Moses was the meekest of men, yet in an emergency he could display the necessary sternness and sense of authority. And it was here necessary. For if the idolatrous tendency were not nipped in the bud in its earliest manifestations, it would return to endanger and defeat the great purpose for which Israel was selected and consecrated. It did return, indeed, often enough to cause great trouble, but this very instance and the drastic action of Moses served as a powerful deterrent and warning to all later ages.

The Slowness of Religious Development among the Mass of the People

There is in this episode the thought of religious growth. The people of Israel were not endowed, miraculously, as it were, and at one stroke, with the spiritual apprehension that has since made them the religious leaders of the human family. They had to climb slowly and tardily, with painfully frequent backslidings, to the high spiritual plane that has made Judaism the noblest and most finely idealized religious

conception of humanity. Their leaders were always in advance. The people, en masse, followed slowly. If you make use of this thought, add to it the moral that the young should be guided by their elders, parents and teachers, even when the teaching is to them (the children) seemingly unreasonable and difficult.

The Tribe of Levi and the Priesthood

You will notice also that this episode accounts for the selection of the tribe of Levi for the honor of the priesthood. They were the only tribe that in a body stood for the honor of God. In commemoration of the tenth plague in Egypt, the first-born were consecrated to God; the first-born of human beings to the priesthood; the first-born of animals for offerings at the altar. But with the giving of the law and the building of the tabernacle, or central sanctuary, the tribe of Levi took the place of the first-born. (See Numbers iii: 45.) From this tribe came the priests and the attendants and servants of the sanctuary. (See Jewish Encyclopedia, Vol. VIII, Articles Levi and Levites.)

The Lesson Material

Moses went up on the mountain to get the two tablets of stone on which the Commandments were written. Moses was gone forty days and forty nights. At first the people did not seem to notice his absence. But as the rays wore on and he did not return, they

The Absence of Moses Causes Fear and Doubt

began to be frightened, thinking that Moses had left them altogether. So, we are told in the teachings of the Rabbis, on the fortieth day, when Moses had not come back, they gathered themselves together before Aaron and said to him: "This man Moses, who brought us up out of Egypt, has not come back, and we do not know what has become of him. Make us gods, that we have some one to lead us, and some one whom we can worship." Now Aaron was a good man, but not

a strong man to lead the people. So he said to them: "Bring me your golden rings, your ear-rings and bracelets, and the ear-rings and bracelets of your wives and sons and daughters." Aaron thought that perhaps the people would not be willing to give up their golden rings. But the people brought their golden rings and jewels and gave them to Aaron. He took them and made an image in the form of a calf, and placing it on an altar, said: "These are thy gods, Oh Israel." They prepared a feast for the morrow. The people rose up, brought offerings and gifts to the golden calf and worshipped it, singing and dancing around it. (Picture Wilde's No. 580.)

The Futile Scheme of Aaron

The Sin

Moses had received the tablets of the law and he was coming with them down the mountain. Joshua went up part of the way to meet him. As they came near to the camp they heard the noise of the people's worship. Joshua said to Moses: "There is a noise of war in the camp." Moses said: "It is not the voice of those who shout for triumph, nor is it the cry of those who are beaten. It is the sound of singing I hear." Then they came near to the camp and saw what the people were doing, dancing and singing in idolatrous worship about the golden calf. The anger of Moses waxed hot. He threw down the tablets of the law, so that they were shattered at his feet. Then he took the golden calf, broke it up into small pieces, ground it into fine dust and strewed it upon the water which the Children of Israel drank. He did this to show them how weak and helpless was the idol they had made.

The Return of Moses

Then Moses placed himself to one side of the camp and said: "All those who are on the side of the Lord come to me." The tribe of Levi ranged them-

The Punishment of the Sinners

selves as a body on his side. Those who refused to come were punished. A plague came among the people, as is usual with warfare, because of the great sin they had done, and many of them died.

The Prayer of Moses

Then Moses entreated the Lord in behalf of the people and in His great mercy God forgave the people. He commanded Moses to go up the mountain a second time. Moses went up and brought down a second set of the tablets of law, like unto the first one. And when Moses came down from the mountain Aaron and all the people saw that the face of Moses shone with a beautiful light, and they were filled with awe. The tablets of the law were placed in the Ark of the Testimony, in the tabernacle, about which we shall learn in our next lesson.

Point of Contact

Dear children, you remember in the story of the fight with the Amalekites how Moses held up his hands, and how the Children of Israel would win as long as he held up his hands, and would grow weak when he let them fall. You will remember, also, how it was told you that it was not so much the fact that Moses held up his hands that made Israel win as it was the sight of it that gave courage, strength for them to be victorious. Now it was something like this that happened here. Only it was not a battle with outward enemies, but a fight with their own inner selves that they had to carry on. Because they had seen all their neighbors about them worshipping idols, they wanted to worship idols. Moses had taught them the idea of the one true God, who was not to be pictured in any form or in any kind of image. As long as Moses was there to lead them and to tell them of God, they would follow him and do as he said. But when Moses went up on Mt. Sinai and was away

from them for forty days and nights, when they could not see him any more, they were not brave enough or strong enough to continue to follow his teachings. They began to think that he was not coming back, and they began to doubt him. When doubt entered their minds they lost courage. That is the trouble with many people. They cannot do things because they do not have faith, faith in themselves or in the help that God gives, unless they can see it. That was the trouble with the Children of Israel. They wanted to see God so that they could believe in Him. But the finest things cannot always be seen. It is no true faith that lasts only so long as we can see the reason for it. Real faith, true faith, is that which is undisturbed, even when everything seems to go wrong, when it looks as though you had been forgotten altogether. You would not think much of that person who was your friend only as long as you saw each other. Real friendship feels even when the eyes cannot see. So we know God is our friend and our helper, because we feel Him in our hearts, even though our eyes can never look upon Him. When a boy flies a kite, and the kite goes up in the sky behind some clouds, he cannot see the kite, but he knows it is there because he feels the pull upon the string. So in our hearts we feel the pull of God, even though the clouds of trouble and sorrow may overcast our life. And as long as we feel that we are strong, to do the right and keep away from sin.

The Weakness of Unfaith

The Test of Real Faith

People sometimes do as the Children of Israel did: make an idol of their own pleasures, or comfort or convenience, or selfish interests, and serve them instead of serving God. People who do unnecessary work on the Sabbath day, or go shopping, or

Modern Idolatry

children who play in the street when service is going on in the synagogue, these people make a golden calf as it were of their own wishes and serve it instead of worshipping God.

The Misuse of God's Gifts

Rabbinical tradition says that the people of Israel even made an offering to the golden calf of the manna which God had given them in the desert, and which He, in His mercy, did not withhold even when the people sinned. So some people nowadays commit a great sin by misusing the gifts that God gives them, their talents or powers, their wealth or their position. They use them for selfish purposes, for their own greed or vanity, instead of honoring God by helping their fellow-men.

The Strength that Faith Gives Us

Rabbinical tradition also tells us that when Moses came down the mountain he did not feel the weight of the tablets of the law, though they were very heavy. That was because the law of God was written on them. But when the people sinned, the letters disappeared and the tablets became so heavy that Moses could not carry them and had to drop them to the ground. What the Rabbis meant by this is that whenever we do anything in the name of God, and for love of Him, then no work is great and no burden heavy. But when we work without faith or love, then everything seems heavy and burdensome.

The Inner Light That Shines through the Face

The Bible tells us that the face of Moses shone with so great a light that the people could not look upon it. You will notice that people often tell their feelings without saying a word. We read what is in their hearts by the look upon their face. This is especially true at times when something extraordinary happens, a great happiness, or a great sorrow. But

it is also true that our daily thoughts show forth in the look of our face. Good thoughts make a good man or woman, and the light of their goodness shines from their face. Evil and wicked thoughts give a dark and evil look to the face. How often you hear people say: "I like that child, he has a good face." The good face does not mean good-looking. The homeliest person may have a light so beautiful shining from his face that everybody can see it. But this light comes only from goodness within, from beautiful thoughts, from deep and earnest faith in God. The face of Moses shone with such a look.

Review

In recalling the lesson to the children, emphasize the leading thoughts, the absence of Moses, the loss of faith that led to sin, the sense of faith that gives courage. Explain the memory verse to the effect that it means that one shall be brave to do the right, even when and where others do wrong.

Relieving the Tension

Use the blackboard to illustrate wherever you can. Write names and Bible verses on the board. Let the children use it whenever occasion offers.

Home Work

Besides the picture (Wilde's, Nos. 404, 613), ask the children each to bring to the class next lesson some incident or happening that will illustrate any portion of the lesson—such as persons losing a struggle through losing faith—persons making an idol of anything, etc.

QUESTIONS

1. What conditions help to explain the incident of the golden calf?

2. Why was the presence of Moses necessary to the steadfastness of the people?

3. What was the real intention, or desire, of the people in the demand for an image?

4. How is the sin of the golden calf regarded by Jewish teachers?

5. Why was such drastic action necessary on the part of Moses?

6. Amplify the thought of the slowness of religious development, with reference to a former lesson.

7. Explain the priesthood and the tribe of Levi.

8. In what manner is Moses' greatness of soul revealed in this lesson?

9. How would you characterize the excuse of Aaron for his act—as given in Exodus xxxii: 21-24?

10. The application of the memory verse to this incident has been purposely omitted. Make the application.

Lesson XI.

THE TABERNACLE

Lesson XI—THE TABERNACLE

Lesson Material

Required reading—Exodus xxv-xxviii, inclusive; Ex. xxxvi-xl, inclusive; Numbers ii.

Memory Verses

"They shall build Me a Sanctuary and I shall dwell in the midst of them." Ex. xxv : 8.

"A day in Thy courts is better than a thousand (elsewhere)." Ps. lxxxiv : 11.

Aim of the Lesson

To impress the thought that the synagogue is the *visible expression* of Israel's faith and Israel's unity, and that attendance at divine worship should be an essential feature of life; that one should find joy and pleasure in attendance at synagogue service, as one will find comfort and strength in prayer.

Teacher's Preparation

In the assigned readings you will find a great deal of detail regarding the material and construction of the tabernacle in the wilderness. It is not necessary to burden the children with these details. They are for your information. A simple description of the manner of collecting the material, from free-will offerings, and of the construction and arrangement of the buildings is all that is necessary. A simple drawing on the blackboard of the ground plan of the tabernacle (See Jewish Encyclopedia, Vol. XI, p. 655), with the location of the "holy of holies" and the various implements of service, altars, table of show-bread, &c., will help exceedingly. If you have any talent for drawing, you can also reproduce the picture as given on p. 654 (ibid) or on the

card. (Wilde's Bible Pictures, No. 386.) (For further information an excellent description of the tabernacle is given in Dr. Wm. Smith's "Dictionary of the Bible," under heading "Tabernacle"; also in Geike's "Hours With the Bible," Vol. II, pp. 325-343.)

Manner of Worship in Olden Days

A brief description of the manner of worship in olden times, by means of altars and offerings of various kinds (See "Altar," in Jewish Encyclopedia, Vol. I, pp. 464-6), will also prove interesting. Note (on p. 466) the inclined plane in place of steps leading to the altar. This was for the sake of modesty. In your description try to identify the construction and equipment of the modern synagogue as much as possible with the olden tabernacle, i. e., the ark with the scrolls of the law, the perpetual lamp and the menoroth (candelabra). This will stimulate the sense of historical continuity, the unbroken length of Israel's acceptance of and service to God and His Law.

The Cordon of Tribes

In your drawing of the tabernacle place also the names of the tribes as they were assigned to the four sides of the tabernacle, as a guard both on the march and during encampment. (See Numbers ii.) The tribe of Levi has no place. Its members were the priests and attendants, bearers, &c., of the tabernacle.

The Significance of the Building of the Tabernacle

The details of the construction of the tabernacle are relatively unimportant. The essential fact is that the building of the tabernacle was an event marking the complete severance of Israel from their Egyptian life. It was the visible, tangible token of the relinquishment of idols and the acceptance of the

worship of *One God.* It is true they were guilty of many idolatrous lapses, but none could be permanent as long as the sanctuary of Jehovah stood in their midst.

Importance of Synagogue Attendance

It is important that the idea of synagogue attendance and of public worship should be strongly impressed upon the children, especially since in this generation the synagogue has come to be almost the *only* outward expression of religious duties. The ceremonies that were formerly so abundant in the home, and that served as constant reminders and expressions of religious ideals and requirements, have been largely abandoned. Some of them have been made into communal religious exercises, such as public Seder service, the Hannukah lights and the Succah that the children see in the synagogue or religious school, but not in the home, where they formerly held sway. Because the synagogue has thus in a measure supplanted the home, we must make the greater effort to bring the children in touch with it. You can explain (as best you may) the absence of the elders by referring to the economic conditions which necessitate their absence, and which, in a measure, excuse it. This is a delicate subject, and you should try to handle it in such manner as to stress the necessity of attendance at public worship, without reflecting too much upon the unhappily all-too-prevalent dereliction of the parents in this connection.

Lesson Presentation

Now that the Israelites had received the tablets of the law and the knowledge of the one, true God, it was necessary that they should have a proper place in which both to keep the tablets and to be able to worship God. So God spoke to Moses and

Free-Will Offerings in Abundance

said: "Speak unto the Children of Israel, that they may bring Me an offering; from every man whose heart prompteth him thereto, shall ye take My offering." Moses spoke thus to the Children of Israel, and it is beautiful to know that they all brought offerings, so freely and fully, that more than enough was furnished to build the tabernacle, and Moses had to tell the people not to bring any more. (Ex. xxxvi, 5-6.)

The Materials

The people brought gold and silver and brass, and purple and blue and scarlet and white linen, and the skins of animals, and wood and oils and spices, and gems and precious stones. With these materials the tabernacle was built. Bezalel, of the tribe

The Builders

of Judah, was the chief architect and builder. He was assisted by Aholiab, of the tribe of Dan. The Bible says these men were "wise-hearted and filled with the spirit of God." The tabernacle was built with straight sides, the sides running east and west being longer than those running north and south. The tabernacle faced the east. It was made up of two courts, an outer court and a smaller inner court. At one end of the inner court was placed the "holy of holies," and in this was a large box or chest which

The Implements of Service

contained the tablets of the law. This box was called the "ark of the covenant." It was made of wood, covered over with gold, and on its top were two cherubim, figures of angels, kneeling and facing each other, with wings outstretched over their heads so that the tips touched each other. In the inner court were also placed the table of showbread, i. e., a table on which the wafers were shown as a thank-offering; the menorah, or golden candlestick, to light up the tabernacle, and the altar of incense, on which a fire was always burning. In the

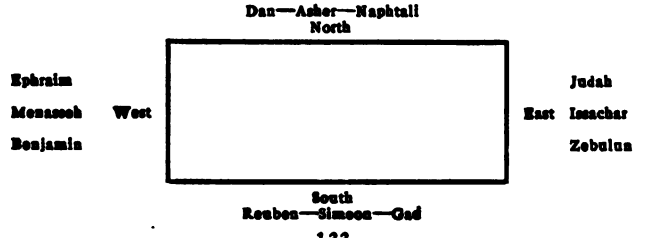
outer court was placed the altar for the burnt offerings and the laver, or large bowl, where the priests washed their hands before entering the inner court.

The Construction

The tabernacle was built in this way: Posts were placed at even distance apart, and from these posts, one to the other, the hangings, or curtains, of linen were stretched. The skins were placed over the curtains to protect them from the weather. The posts and also the altars, the table, the candlestick and the ark of the covenant were all provided with sockets, through which poles were placed, so that the tabernacle and its implements of service could be picked up and carried. Everything connected with the tabernacle was made as fine and beautiful as possible. The wooden portions were covered and ornamented with gold. The curtains were all richly embroidered.

The Disposition of the Tribes

The bearers of the tabernacle were all from the tribe of Levi, as were also all the priests. Aaron, the brother of Moses, was consecrated as high-priest, and his sons were ordained as his assistants. Beautiful garments were made for them, and the high priest wore a breast-plate with twelve precious stones set in it, representing the twelve tribes. The twelve tribes were placed around the tabernacle, three tribes on each side. They were arranged thus:



They kept these positions both on the march and while in camp, in order to protect and defend the tabernacle on all sides against any attack.

Thus, with the knowledge of God taught to them and with the tabernacle for His worship among them, the Israelites were made ready for their march through the wilderness to enter the land of Canaan, which God had promised to their fathers should be their home and their possession.

Point of Contact

Children, have any of you ever been to Washington, the national capital, and seen the capitol and other government buildings? Or have you seen your own state capitol? If you have been to Washington, you will notice what splendid and magnificent buildings are there, how much care has been taken in the building of them and how much wealth has been poured out for them. Why? Because these buildings are there, how much care has been taken in the united life; each town hall for the people of the town; each city hall for the community as a whole; each state capitol for all the American people. Let us take the national capitol. It is one of the most beautiful buildings in the world. It represents the dignity, power and wealth of the American people. But more than that. When the national flag is flown from its staffs, as it is always when Congress or the Supreme Court is in session, it represents the ideals to which the American government is pledged—freedom, justice, liberty, equality of all its citizens and the protection of the rights of all of them, even the lowest and weakest. No one can look upon the national capitol or enter its doors without feeling a sense of reverent pride in the knowledge of the glorious history and splendid principles of the American republic.

American Ideals

Application

Now, that is just what the synagogue means to us as the Jewish people. It is our religious capitol. It stands out as the sign of our glorious Jewish history and our splendid Jewish principles and ideals. When God commanded the people of Israel to build a sanctuary unto Him, it was intended that it should be to them as a sign of His presence among them, a reminder of His law and their duty toward it. Thus, it was made as rich and beautiful as possible, and was guarded and defended by all the people on all four sides. Each thing that was in it meant something. The hovering wings of the cherubim meant God's protecting providence over his people and all the world. The Menorah, or seven-branched candlestick, meant the light of the law that guides our feet on the pathway of life; as the Psalmist says (Ps. cxix: 105): "A lamp unto my feet is Thy word and a light upon my path." The ever-burning fire upon the altar meant the flame of faith that never should be permitted to die out. The table of showbread reminded the people of the manna, and told them how dependent all are upon God for daily bread. The altar of burnt offering was the means whereby the people expressed their praise and thanksgiving; while the laver stood for the cleanness of hand and heart that we should all maintain. (Ps. xxiv : 3-4. Read.)

The Continuity of Worship

Today our houses of worship are built differently and of different materials. But the synagogue of today is just what the tabernacle of the desert was. It is the temple, or sanctuary, we build unto God, that we may come there to speak with Him in our hearts and give honor and praise to His name. The temple ought not to be ignored. From the time

of the tabernacle in the desert to the present day the people of Israel maintained their synagogues, even under greatest difficulties, and in each we find the signs of the same truths and principles. When you go into the synagogue, you will see the ark of the covenant with the scroll of the law, the perpetual lamp, the seven-branched Menoroth, and the pulpit is the altar where we offer our songs and words of praise and thanksgiving.

Age-Long Care and Fidelity

Think of the long, long time that has passed since the people of Israel first built that tabernacle in the wilderness, and then think how through all this time God has protected and provided for them, and how also they have been faithful to His word through the most terrible suffering and persecutions. This is what the synagogue should mean to you when you see it. And as you go into it, its very walls will tell you of God's care and loving guidance of your own life, and how He will help you in all things and give you strength when you call upon Him. It also tells you that you are one of the Children of Israel, that people whom God has so greatly honored, and that it is your duty as a Jew to protect and defend the honor of the synagogue of today, just as the twelve tribes were placed round about the tabernacle to guard and defend it.

The Unity of World-Wide Israel

The synagogue tells us also of the tie that binds all Jews together. Wherever you may see a synagogue, whether in any city in the United States, or in any country of Europe or Asia, or Africa or South America, it stands out as a sign of the people of Israel, united all over the world by the bond of our sacred religion, and pledged to the service of God and His holy law.

Review

In closing, ask the children to sum up the salient points of the moral derived; the continuity of worship and faith; the symbolization of the synagogue; the duty of worship and attendance.

Let them repeat and explain always the memory verses.

Relieving the Tension

This lesson offers great opportunity for relieving the tension and making what would be a rather dry subject intensely interesting. Use the blackboard freely, drawing the tabernacle and each of the paraphernalia as you describe. The children will follow the picturing with vivid interest. (A little practice will bring a modicum of skill sufficient for your purpose. Read Chapters III and VII of "The Blackboard in Sunday School," by H. T. Bailey; W. A. Wilde Co., Boston.) Take the class into the synagogue and show them the ark, the scrolls, the lamp, the Menoroth.

Write all names and verses on the board.

Home-Work

In addition to the picture (Wilde's, No. 386), tell the children to bring in, each of them, a drawing of the tabernacle for next lesson.

QUESTIONS

1. How do you account for the presence of the necessary material and the ability to build the tabernacle and its implements in the desert, at a distance from the conveniences of civilization?

2. What was the profound significance of the tabernacle?

3. What value has the identification of the modern synagogue with the olden tabernacle?

4. Why has the synagogue so important a place in modern Jewish life?

5. Why was the construction of the tabernacle desirable at this particular time?

6, 7. Deduce a moral lesson from

a. The disposition of the tribes about the tabernacle.

b. The mention of Bezalel and Aholiab as "wise-hearted and filled with the spirit of God."

8. What is your opinion of the value of the transfer of certain home ceremonies into communal ceremonies, such as the Seder service and the lighting of the "Hannukah lights?" (Note that the "side" of this question that you may take does not matter—what is wanted is an intelligent discussion on, e. g., the relative value of synagogue and home influence.)

Lesson XII.

REBELLION
NADAB & ABIHU; AARON & MIRIAM; KORAH

Lesson XII—REBELLION—NADAB & ABIHU; AARON & MIRIAM; KORAH,

Lesson Material

Required reading—Leviticus x: 1-11; Numbers xii; xvi; xvii: 17-26.

Memory Verse

"Behold how good and how pleasant it is for brethren to dwell together in unity." (Ps. cxxxiii : 1).

Aim of the Lesson

To discriminate between the righteous revolution against tyranny and injustice, and the unrighteous rebellion of envious vanity or disappointed ambition. To impress the truth that united effort requires a willing and cheerful co-operation, in which personal feeling and selfish interests must give way before the common weal; and that good feeling toward our fellow man, confidence and trust in our leaders should prevail, rather than suspicion and envy and detraction.

Teacher's Preparation

You will find that the incidents of this lesson are grouped together because of their similarity of character and not for chronological reasons. The incident of Nadab and Abihu took place almost immediately after their consecration to the priesthood, and before the people had started on the march. Jewish tradition says that it was because of the excitement and hilarious condition attendant upon their celebration that they were led to forget themselves. This is in explanation of the commandment against strong drink, given to the priests in immediate connection with the incident. (See Lev.

x : 9). The incident of Aaron and Miriam and of Korah and his followers occurred after the march was begun. It was perhaps natural, when a permanent organization had been effected and offices and honors had been distributed, that there would be some disaffected spirits.

Greatness of Moses' Character

The greatness of Moses is seen in the manner with which he dealt with these outbreaks. The outbreak of Aaron and Miriam was against him personally, that is, on account of his marriage to an Ethiopian woman. (Numbers xii : 1.) The offence of Nadab and Abihu and the revolt of Korah were against the authority of the Lord and His commands; therefore we find the comparative leniency with Aaron and Miriam and the drastic measures taken with the others.

The differing punishments measured out in these three instances might prove an interesting topic for research. Nadab and Abihu were devoured by fire, Miriam was smitten with leprosy, and Korah and his followers swallowed up in the earth. It is hardly possible to give any so-called rational explanation of these various phenomena. They were doubtless intended as evidences of the power of God, and as examples to impress the people at large, as well as punishments for the offenders. (See page 64, Lesson V.) Some authorities consider the incident of Nadab and Abihu as a traditional reminiscence among the people and given place in this connection for the purpose of emphasizing the authority of the law and the worship of God.

Biblical and Modern Leprosy

The disease with which Miriam was smitten, while called leprosy, was not the same disease that is known as leprosy today. Modern leprosy is an

incurable and disfiguring disease. Leprosy described in the Bible was a curable disease and by no means as disfiguring. (See Jewish Encyclopedia Vol. 8 pp. 9-11.)

Lesson Material

When the tabernacle was finished and Aaron and his sons had been consecrated to the priesthood, there was a joyous celebration that lasted for eight days. But, alas, on the eighth day a very sad thing took place. Nadab and Abihu, two of the sons of Aaron who had been consecrated as priests, took strange fire and came with it before the Lord. And there came up a fire from before the Lord, as they were standing before the altar, and consumed them. Moses commanded Aaron and said: "This is what the Lord has spoken: 'By those who are near unto Me will I be sanctified and before all the people will I be glorified.'" Aaron knew that his sons had been false unto their trust and had rebelled against the Lord, and he was silent.

The Sin of Aaron and Miriam

Shortly after this the people got themselves ready and began their march through the wilderness toward the land of Canaan. They had been resting now about seven months while they were building the tabernacle, and they did not like the hardships of the march. They grew discontented and began to murmur against Moses. Not only the people, but even some of the leaders. Aaron and Miriam began to speak against Moses. It was very hard for Moses that his own brother and sister should turn against him. Because of her rebellion Miriam was smitten with the terrible disease of leprosy. When Moses heard it he did not rejoice that she was punished. He freely forgave her offence against himself. It was a beautiful thing

to do. It showed how great of soul he was. Would that all of us could be like him in this regard, and freely forgive the injury done to us. He felt sorry for her and he prayed unto the Lord a beautiful prayer, (the shortest in the Bible): "Heal her, Oh God, I pray thee." In answer to his prayer Miriam was healed after she had been placed outside of the camp for seven days. After this the people resumed their march.

The Rebellion of Korah and his followers Their Punishment

One day, when they were encamped, Korah, together with certain men of the Children of Israel, 250 in number, assembled themselves against Moses and Aaron and said unto them: "Ye assume too much. All of the people are holy and the Lord is among them, wherefore do you lift yourselves up above all the others." Then Moses answered and he said: "Tomorrow the Lord shall make known who is His and whom He has caused to come near Him. Do you assemble yourselves together tomorrow at this place and the Lord will make known His decision." On the next day Korah and his followers assembled before the door of the tabernacle of the congregation. And the Lord spoke unto Moses and Aaron saying: "Separate yourselves from these people and I will make an end of them. Speak also unto all the people and tell them to go away from the dwellings of Korah and his followers." The people separated themselves from Korah and his followers and then the earth opened its mouth and swallowed them all up. They went down into the pit, the earth closed over them, and they disappeared from the midst of the people of Israel.

Point of Contact

One cold winter night a gate-keeper at a railroad station was making every passenger show his ticket before passing through to the train. This caused considerable grumbling and fault-finding. A friend who was standing by said to the gate-keeper: "You are a rather unpopular man tonight." The gate-keeper answered: "There is only one man that I want to be popular with, and that is the superintendent." Now the gate-keeper might have pleased the passengers and disobeyed his orders. But he was too faithful for that. It was his business to obey orders and he obeyed them. There are a great many people to whom obeying orders seems to be a very hard thing. They imagine that they know better than the person who gave the orders and put them there to obey them.

Sometimes people just murmur and sulk, at other times they openly disobey. This was the trouble with Nadab and Abihu. They were consecrated as priests and they were given a certain work to do for the service of God. They disobeyed orders and they were punished. They were very severely punished, because the duty that they had to perform was in connection with the highest and holiest service that man can render, and the sin of their disobedience was therefore all the greater. This, too, was the case of Korah and his followers. They rebelled against Moses as the leader and teacher of the Divine Law.

The Necessity of Holding Up the Hand of those in Authority

When people join themselves to do something together, as in a society or a congregation or a school or a state, they have to elect or appoint officers or leaders in the work. Now it is necessary for all the others, who are not officers, to obey and help those in authority, without being envious or

thinking that they know better. The trouble with Korah was that he was jealous of Moses and he tried to take away the leadership from Moses.

Time when Rebellion is Righteous

Leaders should be supported when they are doing what is right and are not hurting anybody, as was the case with Moses. It may happen some time that those who are in authority try to take advantage of their power and mistreat those who are under them. Then it is the right of those who are badly treated to rise up against their oppressors and free themselves, as the Israelites did from the Egyptians and as the American people did from England at the time of the Revolution. We must be sure, however, that those who are in high office are misusing their office and acting with injustice and cruelty before we can rise up against them. We must be sure that the acts that we might complain of are really wrong and not merely that we think they are wrong because we do not know why they have been done. Very often people do things that we think are wrong, and we judge them harshly because we do not know why they act that way. The great teacher Hillel taught this beautiful precept: "Do not judge your neighbor until you have stood in his place." (Sayings of the Fathers, ii : 5.) Often we condemn people for doing things when there is no doubt that we would do the very same thing if we were in their place. This is especially true with regard to those who are in office. We must judge their actions reasonably and calmly and not out of personal feeling or envy or jealousy. You remember the story of Aaron and Hur who held up the hands of Moses. It is the duty of all of us to hold up the hands of those who are doing the work of the Lord or any public good.

They sometimes have to do things that are displeasing, but if they do these things in the performance of duty we should try to help rather than hinder them. Even if it interferes with our own pleasures or purposes, we must admire their courage and faithfulness.

Jewish Traditions about Korah

Jewish tradition says that Korah was a very rich man. That it required sixty camels to carry all of his wealth. He was a very vain man, and it was because of his vanity that he tried to oppose the work and leadership of Moses. He was a cousin of Moses, and he thought that because he was a rich man that he ought to have a high place of honor and leadership.

Tradition also says that the reason for the quarrel that Korah and his followers started was that the tribe of Levi was chosen to serve as priests and servants to the sanctuary, in place of the first born. You will remember when this was done. Many of the men who were followers of Korah were first born sons, and they wanted to be priests in the Temple. It is a very sad thing when men who hunger for office and for positions of power will commit sin in order to get what they want. It is right to have ambition and to want to rise in life, but all our efforts in this direction should be just and honorable and truthful. No one rises truly who does so by pulling others down.

All the people were told to go away from the tents of Korah and his followers so that they would not be swallowed up in the destruction that overtook them. It is a good thing to keep away from the dwelling places of the wicked. To go near them

often means the joining in their wickedness. Bad company is a great danger. We should flee away from all things that may lead us into sin, for sin is like the earthquake of Korah. It carries down to destruction all those who stand within its circle.

Review

In summing up the lesson, dwell on the main points brought out by various incidents; that is, the faithlessness of Nadab and Abihu to their high trust; the envy and jealousy of Korah; the meekness of Moses, his zeal for the law of God and not for himself.

Relieving the Tension

As usual, write all names and verses on the blackboard. When you come to the incident of Aaron and Hur, call on the children to recall the facts. In connection with the incident of Korah you may say a few words about earthquakes, like those at Messina, Italy, or at San Francisco. Show them the picture of the havoc caused by an earthquake.

Home Work

Tell the children to bring in for the next lesson some instance in which rebellion was righteous and another one where it was not righteous. They can take their examples from any place, either from general history or from their school life or the playground. Give them Wilde's picture No. 582.

QUESTIONS

1. Why are these three incidents grouped together?

2. How is the greatness of the character of Moses revealed in this connection?

3. Why was the punishment of the offenders so drastic?

4. What is the meaning of Leviticus x : 3 (quoted in the lesson) in this connection?

5. Why were such incidents as these to be expected?

6. What was the basis of Korah's contention?

7. Enlarge on the thought of the "duty to hold up the hands of leaders," giving instances such as you might give in teaching.

8. Discuss the merits and dangers of the rebellious spirit from the religious standpoint.

9. Indicate the qualities of greatness exhibited by Moses.

Lesson XIII.

THE SPIES

Lesson XIII—THE SPIES

Lesson Material

Required reading—Numbers xiii and xiv; Deuteronomy I: 19-46.

Memory Verse

"God is with me, I will not fear. What can man do to me!" Psalm cxviii : 6.

Aim of the Lesson

Again to emphasize the thought that faith in God is the finest source of courage and strength. We are the architects of our own lives, and what we build is the result of what is within ourselves. The best equipment for the struggle of life is the feeling that the world is governed for the best, in all things, in God's wisdom and justice. The opportunities and the problems that come to us individually are to be made use of and solved by the great help that we will get from this feeling of confidence and trust in the Divine leadership. This is illustrated in the following lesson by the fact that the fears that kept the Israelites from advancing into Canaan were only the fruitage of their own faithlessness. We lose many things in life because a fear of the final outcome numbs our hands. Whereas a sturdy faith in God's providence, the sense of trust that He will make all things well, will give us courage for every present duty, safely leaving the future in His hands.

Teacher's Preparation

In taking up this lesson on the spies, it may be well first to set ourselves aright in reference to Biblical sequence. It will be remembered that in the last lesson the instances of rebellion were included in the one lesson, not because of their chronological sequence, but because of their similarity in character. As given

in the Bible, the incident of Nadab and Abihu took place while the people were still encamped at Sinai and before the march was taken up. The incident of Aaron and Miriam took place after the march was taken up, but before the incident of the present lesson—the sending of the spies. The incident of Korah took place after the sending of the spies. While they are thus given in the Biblical narrative, rabbinical commentators hold that there is no exact chronology in the Bible.

The Distance to be Covered

When the Israelites began their march from Sinai to Canaan they had a distance to cover which measured about two hundred miles in a straight line. Owing to the topography of the country, they were compelled to make a somewhat longer journey, and they marched toward the northwest, coming in sight of the Mediterranean Sea before they touched the southern border of Canaan.

Condition of Travel

The conditions of travel were difficult, and they severely tried the host of newly freed slaves, who were unaccustomed to them. Geikie ("Hours With the Bible," Vol. II, p. 360) quoting Burton's "Meccah and Medinah," describes these conditions as follows: "Above," says Burton, who endured this ordeal, "through a sky terrible in its stainless beauty, and the splendors of a pitiless, blinding glare, the simoon caresses you like a lion with flaming breath. Around lie drifted sand heaps, upon which each puff of wind leaves its trace in solid waves; flayed rocks, and very skeletons of mountains, and hard, unbroken plains, over which he who rides is spurred by the idea that the bursting of a waterskin or the pricking of a camel's hoof would be a certain death of torture; a haggard land, infested with wild beasts and wilder men; a

Description of Desert

region whose very fountains murmur the warning words, "Drink and away." . . . . We traveled five hours through a country fantastic in its desolation—a mass of huge hills, barren plains and desert vales. Even the sturdy acacias here failed, and in some places the camel grass could not find earth enough for its root. The road wound among mountains, rocks and hills of granite and over broken ground, flanked by huge rocks and boulders, piled up as if man's art had aided nature to disfigure herself. Vast clefts seamed, like scars, the hideous face of the earth; here they widened into dark caves; there they were choked with glistening drift sand." Quite properly Moses called it a "waste of howling wilderness." (Deut. xxxii : 10.) These difficult conditions did much to discourage the people and, to a degree, excuse their conduct. One can well imagine that they might have preferred the comparative comforts of slavery to these hardships of freedom.

The Sending Out of the Spies

The spies, chosen heads of the various tribes, were sent out from the wilderness of Paran (Numbers xiii : 3) at about the time of the first ripening of the grapes, which corresponds to the months of July and August. They went northward in Canaan probably as far as the city of Hebron, as the district around Hebron was celebrated for its grapes. They were gone forty days. It is interesting to notice this period of their absence, as the number forty occurs quite frequently. It is stated that the period of the wandering of the people in the desert, as a punishment, was to be forty years—a year for each day that the spies were absent. In reality, forty years were considered a generation, and the punishment was to bar out all of that generation from entering the Promised Land.

The Vain Attempt to Enter Canaan

The last portion of chapter xiv (from verse forty unto the end) tells of the ineffectual attack that was made by the Israelites and their consequent defeat at the hands of the Amalekites and Canaanites. This attack merely represented a spurt of wounded pride rather than the serene courage of faith, as it is said (vs. 44) that the Ark of the Covenant of the Lord did not go out with them.

Lesson Material

We are now with the Children of Israel on their march through the desert. They are on their way from Sinai to Canaan. You will notice (consult the map and point out the general direction) that they had to march toward the north. But because of the character of the country they could not go directly northward and had to go northwestward. They came to the southern border of Canaan, and encamped in the wilderness of Paran, at a place called Kadesh. Here, like a wise leader, Moses determined to send out men to find out what were the conditions that lay before them. He chose twelve men, one from each tribe, and sent them to spy out the land of Canaan and to bring back to him a report on it. The twelve spies crossed the border into Canaan and went as far northward as the city of Hebron (locate it on the map). They found the land fertile and rich and in every way pleasant. It was about the time of the ripening of the grapes, and they brought back with them specimens of the products of the field and of the fruits of the vine. The grapes were so large that it took two men to carry a bunch hanging from a pole between them.

The Report of the Ten

When they came back to the camp at Kadesh the spies made their report. Ten of them said: "The land is fertile and rich. The land is flowing with milk and

honey," and they showed the fruit of the land. "But," they added, "the people who dwell in the land are very strong. They are like giants beside whom we are as grasshoppers. Also, their cities are great and very strongly fortified."

The Effect on the People

When the people heard this report they lost courage. In their fear they took the language of the spies literally, as people often in fear magnify their trials and think little of their own powers. They did not remember the promise of God, that He would lead them. They forsook their faith in Him and cried out: "We are not able to go up against these peoples, for they are stronger and mightier than we are." They murmured against Moses and said: "Oh, would that we had died in the land of Egypt! Wherefore doth the Lord bring us unto this land to fall by the sword, we, and our wives, and our children. It is better for us to return to Egypt. Let us appoint a chief and let us go back unto Egypt."

The Report of the Two

But two of the twelve spies, Joshua, the son of Nun, and Caleb, the son of Yephunneh, spoke unto the Children of Israel and tried to quiet their fears. They said: "The land through which we have passed is exceedingly good. It is a land flowing with milk and honey, and if ye do not desert the Lord, ye need not fear the people of the land. For with faith in Him and with His help we can conquer them."

But the people, rendered unreasonable by their fright, would not listen to them, and cried out to stone them with stones.

The Anger of God

Then the glory of the Lord appeared unto all the Children of Israel, and He said unto Moses: "How long yet shall this people provoke Me? How long shall

they refuse to believe in Me, with all the signs of power and of grace which I have shown them? I will smite them and root them out, and I shall make of thee a nation mightier and greater than they."

The Intercession of Moses

But Moses besought the Lord in behalf of the people of Israel, and he said: "Pardon, I beseech Thee, the iniquity of this people, according to the greatness of Thy mercy, even as Thou has borne with them through Egypt until now."

The Mercy of God

The Punishment

And the Lord answered and said: "I will pardon this people, but those who have seen My signs which I have shown in Egypt and in the wilderness, and have not believed in Me nor hearkened to My voice, these shall not enter the land that I have promised unto their fathers. Only Joshua and Caleb, who believed in Me and had faith in My promises, shall enter and see the land. Tomorrow turn you and all the people back into the wilderness, until this whole generation shall have passed away. Ye shall wander about in the wilderness for forty years and your children shall enter into the land."

The Vain Attack

When Moses spoke these words unto the Children of Israel the people were greatly ashamed and filled with sorrow. They said: "Come let us go into the land tomorrow." But Moses said: "Wherefore will you now transgress the order of the Lord? It will not prosper, for ye will fall by the sword of the enemy, since the Lord is not with you."

The Defeat

But the people persisted to go up. Then the Amalekites and the Canaanites came down and defeated them and smote them heavily.

Point of Contact

During the war which the United States had with Spain a great naval battle was fought south of the Island of Cuba. During this battle the battleship Texas distinguished itself greatly and proved to be one of the best fighting ships in the American navy. Not long ago this same battleship Texas was taken into the waters of Chesapeake Bay, and there used as a target for the gun practice of the navy, until it was sunk. The Texas was worn out as a battleship and was no longer usable, because newer and finer and larger battleships had taken its place. This goes on in the navy all the time. Battleships grow old and out of date and new ones takes their place constantly.

The Spirit is the Real Factor

But the spirit of courage and of patriotism which made the old battleship victorious must be in the new. If it is not, then even the new battleships will not help. While the weapons of war must be in fine condition, it is not so much the guns themselves that secure the victory as it is the men behind the guns.

When the battles of Concord and Lexington were fought the American farmers were not at all well armed. They had only pitchforks and old muskets with which to oppose the finely equipped British Army. But the spirit that was in the breasts of these American farmers counted for more than all the equipment of the British Army.

If the Israelites of old had had some of this spirit, they never would have been turned away from the borders of the Promised Land when the spies came back with their report. We know that it is true that the people of Israel had just come from slavery and were not trained soldiers, but they should have remembered their fight with Amalek. It was with the help of the Lord that they conquered this cruel enemy.

The Spirit of Trust

They should not have forgotten that this help was always theirs. They should not have lost faith in the promise of the Lord. It is just this spirit that counts; this trust in God when all things seem to be difficult and to go wrong; this confidence that He will cause all things to work out for the best. It is a great truth which the proverb declares: "God helps those who help themselves."

The Ever-Present Friend

There was a young soldier who was a dear friend of Robert Lincoln, the son of President Lincoln. When he went into the war Robert Lincoln said to him: "At any time that things go wrong with you write to me, and I will speak to my father, the President, and he will help you." The young soldier said that many a time things were very dark and desperate; then he would just throw himself on the ground and say to himself: "I have a friend who is going to help me." The very thought that his friend was there to help him was in itself such a help to him that he would get up encouraged to endure and successfully face his difficulties. Now, we all have a Friend who will help us, as it is said that, "The Lord is near unto all those that call upon him." (Psalm cxlv : 18.) The Israelites of old should have remembered this. They did not do so, and they were filled with fear. The ten spies who made the report of the great dangers to be overcome were likewise forgetful. The two brave spies, Joshua and Caleb, told the people that with the help of God they could overcome every difficulty and danger before them. The people would not listen. Jewish tradition says that the people were making so much noise that they did not give Joshua a chance to make himself heard. It is often the case that the tumult of our fears drowns the voice of faith.

The Mercy of God in Punishment

As a punishment for their lack of faith the people were to wander forty years in the desert, one year for each day that the spies spent in the land of Palestine. While this was in reality a punishment, yet even in punishment God works out things for the best. Tradition says that when the people first came to the borders of Canaan the land was in poor condition, but during the forty years of their wandering the soil became enriched, the trees bloomed and grew to great strength and the land became prosperous. Likewise, the whole generation of those who doubted and were afraid passed away, and a new generation of strong and courageous spirits entered into the land with Joshua and Caleb. It often happens that something is taken from us in order to make things all the better for us, just as the gardener prunes off the withered leaves to make the flowers grow. We may feel the loss and the pain for a moment, but our life is made richer and stronger.

Review

In reviewing this lesson bring out the thought of the memory verse, applying it in the strengthening of the moral of the lesson by saying that if the children of Israel had felt as did the Psalmist, that God was with them, they would never have been afraid of the inhabitants of Canaan.

Relieving the Tension

As usual, make good use of the blackboard. Write names and verses. Let the children write them. Trace the course of the journey from Sinai to Canaan. Tell how the grapes were carried on the shoulders of the two men.

Home Work

Wilde's pictures, 406. Have the children write a story descriptive of and illustrated by the picture.

QUESTIONS

1. What were the conditions of the journey before the Israelites?

2. How did these conditions affect the Israelites?

3. What was the real value in the postponement of the entrance into Canaan?

4. Why was the attack made by the Israelites unsuccessful? What verse gives reason for it?

5. What additional evidence of the self-forgetfulness of Moses is in this episode? See Numbers, Chap. xiv.

6. Give other instances, at least two, of the use of the number forty.

7. What would you say, in view of the moral of the lesson, was the cause of the diverse reports of the spies?

8. What recognition of public government is evidenced in this episode?

9. What justification was there for the possession of Canaan? See Deut. ix : 5-6.

Lesson XIV.

THE WANDERING IN THE DESERT—DEATH OF AARON, SUCCOTH

Lesson XIV—THE WANDERING IN THE DESERT—DEATH OF AARON, SUCCOTH

Lesson Material

Required reading—Numbers xx-xxi; Deut. ii.

Memory Verse

"As a father hath mercy on his children, so doth God have mercy on those who fear him." Psalm ciii: 13.

Aim of the Lesson

To impress the thought that in all the desert wanderings through which the Children of Israel went for forty years they were under the constant guidance and guardianship of God. It is true they were under punishment, but even then God's grace was not withdrawn from them, nor did His care forsake them. The effect of sin is not to make God far from the sinner, but it is the sinner himself who feels that he is distant from God. God is as near unto the sinner as he is to the righteous, and it requires only an effort on the part of man himself to seek God in order that he should find Him. A man may close his eyes and say he cannot see the sun, but the sun is shining none the less, and he has only to open his eyes to see it. So God's grace is ever present. We have but to open our hearts to receive it. Though the people of Israel had sinned against the Lord and had lost their faith in Him, yet none the less He led them through and guarded them in the tabernacle of His divine protection.

Teacher's Preparation

The life of the people of Israel was spent during the next forty years in the desert of Arabia, southwest of the land of Palestine. This period of their

The Reason of the Penalty

desert wandering was a punishment meted out to them because of their lack of faith at the critical moment of their career. The incident with the spies was simply the culmination of a series of rebellions and murmurings, which showed that the fibre of the people was not sufficiently strong for the great adventure of the conquest of Canaan. While, therefore, the sentence of their wandering was a penalty, it was also the best kind of discipline that could be given to them.

The Value of the Discipline

The men who had come out of Egypt passed away. Their sons, bred in the far reaches of the desert, breathing the free, pure air of the wilderness, their energies and powers called forth by the necessities, conflicts and perils of a wandering life, were trained to a finer and stronger development of character. Then, too, they had their spiritual outlook fostered by their lifelong association with the great leader, Moses, and their faith quickened not only by the example of his serene and unshakable faith, but likewise by the memories and experiences which they themselves came to possess.

How the Time was Spent

However, we must consider that it was no small task to pass a generation of time within a comparatively restricted area, which formed not a permanent but a temporary home. That the Israelites spent a very great deal of time at Kadesh-Barnea was evident. (Deut. ch. I verse 46.) They doubtless made it their headquarters and returned to it many times. Tradition says that they spent as much as nineteen years at Kadesh-Barnea and were nineteen years wandering aimlessly to and fro. Not merely were their individual characters developed, but the time spent in the desert likewise developed them nation-

The Further Value of the Discipline

ally; brought them closer together and served to acquaint them with the forms of government and the spirit of the law, both civil and religious. A great revelation had been given to them at Sinai. The applications of it in the various ramifications of daily life and intercourse were naturally made during this time. They likewise grew accustomed to the observance of religious ceremonies and the forms of public worship. It was but natural that civil legislation should develop among them as well as religious law. Incidents arose in their intercourse with one another wherein differences demanded adjustment. Laws were promulgated, some purely ethical, some purely ritualistic and some of a purely civil nature. The bulk of this legislation is to be found in the Book of Leviticus. Some of the incidents that gave rise to legislation were those of the blasphemer (Levit. xxiv : 10-23); the Sabbath-breaker (Numbers xv : 32-36); the incident of Korah, already treated, led to the establishment of the civil authority of Moses and the priestly authority of Aaron and the tribe of Levi, as evidenced in the incident of the blossoming of Aaron's rod (Numbers xvii : 17-23).

Development Gradual

That the courage and character of the people were not developed at once, even in their desert wanderings, can be seen also from incidents that took place, wherein there was an echo of their former weakness and unfaith, such as the Waters of Meribah and the Plague of the Serpents of the present lesson. However, there is comparatively little told in the Bible of this period of their wandering, just as there is little noted of the centuries of their life in Egypt.

Lesson Material

In our last lesson we were told how the spies who had gone to spy out the land came back and gave their reports. The people were afraid to go up against the Canaanites, and they murmured against Moses and against the Lord. They were punished in that it was said that, instead of their entering into the land of Canaan, they must turn back into the desert and wander about for forty years, until all of that generation had died out, except the two spies who had brought a true and courageous report. (What were the names of these two?) The place where all this happened was a place called Kadesh, in the wilderness of Paran. From this place the people started out to go up and down and across the desert as they had been commanded. We can, perhaps, picture to ourselves all the people, the men and the women and the little children, with their tents and their furniture and their cattle, marching through the sands of the desert by day and resting by night. It was no easy thing, for the wilderness was a dreadful place to go through. No sort of trees or flowers, or bushes or grass grew in the desert, except at odd places, where there was a little water.

Desert Difficulties

It would have been very difficult for them to get food and drink were it not for the goodness and kindness of God. The manna supplied them all the years of their wandering, and, with difficulty, they found little streams or they dug wells for water. This land is still a wilderness today and only wandering Arab tribes occupy it. One time, however, it was especially difficult for them to find water, and the people began to murmur and to cry out against Moses and Aaron. And the Lord spoke to Moses,

saying: "Take thy staff, gather the people together, thou with Aaron, thy brother, and speak unto the rock before their eyes, and thou shalt bring forth water for them out of the rock."

The Anger of Moses

Moses and Aaron assembled the people together before the rock. Moses was angry with the people, and said to them: "Hear now, ye murmurers, shall we bring water out of this rock for you?" The people answered with hoarse cries, and Moses raised his staff and smote the rock. The water gushed forth, and the people and all their cattle drank.

His Punishment

But the Lord said to Moses and Aaron: "Because ye did not sanctify Me in the eyes of the Children of Israel, ye shall not bring this congregation into the land." The place was called "The Waters of Meribah," which means the waters of quarreling, because Israel quarreled against the Lord.

The Brazen Serpent

Another time the people became rebellious through their discontent. They became dissatisfied with the manna, and they said: "There is no bread and there is no water, and our soul hateth this bread that is given us." Then a number of poisonous serpents came among the people and many of them died, and the people saw that they had sinned against the Lord. They came to Moses and he prayed for them. The Lord commanded Moses to set up a pole and place thereon a serpent, and that whosoever was bitten should look upon this serpent and should live. Moses made a brazen serpent, placed it upon a pole and set it up in the camp. The people looked upon it and were saved.

Death of Miriam and Aaron

But the years went by and they came to the end of their desert wanderings. Miriam, the sister of Moses, died as they came back again to Kadesh. A little later Aaron, the brother of Moses, also died at Mt. Hor. The people of Israel mourned for Aaron very much. He was greatly beloved by all the people of Israel, for Aaron was a man of peace and of gentleness and of great kindness, so much so that in Jewish literature the name of Aaron is connected with the idea of peace and gentleness. Hillel, a very great teacher who lived many years later, used to say: "Be of the disciples of Aaron, loving peace and pursuing peace; loving mankind and bringing them nearer to the Torah." (Sayings of the Fathers i : 13.) The last part of this saying refers to the fact that Aaron, as a high priest, was a teacher of the people, and with much gentleness taught them the love of the Law and the knowledge of its teachings.

Character of Aaron

Eleazer Becomes High Priest

Before the death of Aaron his priestly robes were taken from him and placed upon Eleazar, his son, who became high priest in his stead.

Point of Contact

In the Rocky Mountain regions, in the western part of our country, they have very heavy snow storms during the winter season. These storms are so heavy and so much snow falls that it often covers up everything on the face of the country. The railroads at one time found these snow storms a source of great trouble and danger. The snow piled up so high upon the tracks that the trains could not get through, and often three or four engines coupled together were not able to make their way through the snow drifts. At last the railroads built what they called snowsheds, in the most dangerous and

difficult passes of the mountains. These sheds protected the tracks against the storms, so that even in the severest weather the trains were able to run, on account of the protection of the sheds. The passengers do not always know that they are going through these sheds. To them, it is just like going through a dark tunnel.

It often happens in life that there are certain dangers which come to us as we make the journey along the roadway of the years. There is a certain protection that is given to us and that guards us against these dangers and permits us to make our way. This is the protection that is given to us by our Heavenly Father, and often we do not know it. It seems to us that we are passing through a dark tunnel, but in reality the shadow is that of the tabernacle of God's protection, and within it we are safely traveling.

The Sin of Unfaith

This was especially true of the wandering of our fathers in the desert. They were exposed to many dangers and difficulties and to many hardships and trials. But the protection of God was always given to them, even though they did not always recognize it or appreciate it. They sometimes grumbled, and they rebelled against their leader Moses. They murmured against God, because they did not have the full faith in Him that they should have had. Their quarreling and their murmuring were very wrong. They had seen so much of God's goodness and greatness that they should have believed in Him. Even Moses, who was a very patient man, became angered at the stubborn weakness of their unfaith. Jewish tradition says that the reason that Moses smote the rock, instead of merely speaking

to it, as God had commanded him, was because he was so angry at the rebellious conduct of the people that in his anger he struck the rock and disobeyed God. It was for this disobedience that it was denied him to enter the land with the people. We should guard ourselves against anger, for often we say and do things in anger that cause us much unhappiness. As great a man as Moses was, he suffered a heavy penalty because of his angry action.

The Meaning of the Brazen Serpent

The meaning of the brazen serpent which Moses placed upon a pole is very much like that of the holding up of the hands of Moses by Aaron and Hur. Their looking up to the serpent meant to say that they looked up for the protection of God, and it was given to them. Indeed, the Bible says that throughout the whole journey through the desert the people were made to live in tents or booths, and yet they were safe because of God's protection.

The Feast of Succoth

The Festival of Booths (the Feast of Succoth) recalls to us this period of God's protection of the people through their desert journey, for it is said (Lev. xxiii : 43) that God caused the Children of Israel to dwell in booths. A booth, or tabernacle, is a frail, weak thing compared to a house of stone or brick or wood; but a booth of broken branches with God's protection is mightier than a granite fortress without it. As it is said (Ps. cxxvii, 1): "Unless the Lord build a house, they that build it labor in vain."

Aaron's Death

The death of Aaron was greatly mourned, for Aaron was greatly beloved by the people. It was said that Aaron was kind to everybody, and that he did much to turn sinners away from their wickedness. Tradition says that the task of telling Aaron

that his time had come was given to Moses. Moses called Aaron and told him to walk with him outside the camp. Accompanied by Eleazar, they went up to Mt. Hor. There, very gently, Moses made known to him that he was not to return. Very peacefully Aaron lay down upon a couch that was there to receive him, and his soul went out to God. When Moses came back alone and the garments of Aaron were upon Eleazar, the people understood that Aaron had died, and mourned very greatly for him.

Review

In this lesson the stress is to be laid upon the general idea of protection of God's continuous providence. The two incidents of the waters of Meribah and of the brazen serpent were simply expressions in particular of the protection that was constant and general. Recall the memory verse and make its application by citing the loving guardianship that was given to the Children of Israel in the unceasing affection of their Heavenly Father.

Relieving the Tension

In the usual manner, by the use of the blackboard, both by yourself and the children; also by the introduction of such questions to the children as the lesson may suggest.

Home Work

Wilde's Picture 390. Let the pupils write an account of the event depicted in the picture.

QUESTIONS

1. What is the relation of God to the sinner?

2. What purpose besides punishment did the penalty of wandering serve?

3. How was this training brought about?

4. What twofold effect did it have upon individual character?

5. How and where was the time of the wandering spent?

6. What great communal benefit was derived from this period?

7. What was the character of the laws promulgated?

8. How was the priestly authority of Aaron and the tribe of Levi established?

9. Why must it be said that the development of the character of Israel was very gradual?

10. Discuss the punishment of Moses, as given in Numbers xx : 12. Was it not severe?

Lesson XV.

BALAAM, SON OF BE'OR

Lesson XV—BALAAM, SON OF BE'OR

Lesson Material

Required reading—Numbers xxii, xxiii, xxiv.

Memory Verse

"How beautiful are thy tents, oh Jacob, thy dwelling places, O Israel!" Numbers xxiv : 5.

Aim of the Lesson

To teach that character is stronger than calumny. Actions may be often misunderstood, motives may be impugned, and conduct on occasions may be misjudged; but nobility of character and purity of purpose finally win their just recognition. No one should be deterred from doing his duty or carrying out a pure and honorable purpose through fear of misconstruction or misunderstanding.

The highest test of character is to persevere in righteousness, even though all the world, through ignorance, condemns. The tribute of praise paid to Israel by Balaam, in the face of the fact that he had come to denounce, is a constant inspiration for clean life, clean conduct and clean character, despite opposition and prejudice.

Teacher's Preparation

The incident which makes up this lesson is one that is at once replete with great interest and difficulty. The reference to magic or divination is not surprising. Though the practice of magic art, soothsaying, sorcery or divination, or the conjuring up of familiar spirits, had been forbidden, yet we

know that it was very prevalent among ancient nations, and that the Israelites themselves were not exempt from it. It is somewhat difficult to differentiate between the forms of this practice as to what was permissible and what not. Dreams and the interpretation of dreams, spirits and visions played a large part in the early history of Israel.

We note this in the lives of Jacob, Joseph, Saul, and among the later prophets, especially Daniel. It may be said, however, that with Israel the monotheistic idea was always present, and that it is always God who speaks through dreams or visions. (For further information regarding dreams and divinations, see articles on this subject, Jewish Encyclopedia, Vol. IV pp. 623 and 654.) It has been suggested by some authorities that the incident of the speaking of the ass of Balaam was also merely a dream.

Difficulty of Analysis of Character of Balaam

The character of Balaam is one that is somewhat incomprehensible. He was evidently a man of wide renown, for Balak sent for him to come the whole distance from Mesopotamia, where his home, Pethor, is said to have been located. (Deut. xxiii : 5.) He was also evidently a man of high spiritual outlook, for the reason that the thoughts to which he gives expression, in his several speeches, are of the most lofty and ideal character. Yet, in spite of these lofty sentiments, he was a heathen in thought and in practice. He was a soothsayer by profession (see Joshua xiii : 22) and a worshipper of many gods, as is evident from the number of altars that he built. In Jewish tradition he is considered as one of the arch enemies of Israel. He is looked upon as a man who

had great gifts, but who misused them. And this thought accounts also for the seeming contradictions of the story, wherein Balaam seems to be favored of God and endowed with prophecy, and yet goes upon his journey with the intent of cursing Israel.

His Place in Jewish Tradition

But, in spite of the bribes and the influence brought to bear on Balaam to curse Israel, he evinced strength of character in that he refused to pass judgment until he had seen the people. Moreover, he had courage enough to give credit when credit was due, and to bless when he had been expected to denounce. This brilliant example of Balaam stands out in history. The various speeches placed in the mouth of Balaam by Scripture writers on the several occasions of the episode are of very high literary merit, as well as containing beautiful sentiments and ethical ideals.

Explanation of the Ass' Speech

The incident of the speaking ass is one that perplexes. Its most reasonable explanation is that, as good authorities assert, this part of the episode was a dream. Other authorities assert that Balaam, by divination, contorted the natural sounds of the animal into the conversation recorded.

New Spirit of the Israelites

The new spirit of the Israelites (born of the desert wandering, which was now coming to a close) is seen in the spirited conquest of the two kings, Sihon, king of the Amorites and Og, king of Bashan. Og was reputed to be a tremendous giant, and there are many traditions of his immense size and prowess. It was the conquest of these two kings

and the approach of the Israelites to the very borders of his land which caused the king of Moab to send for Balaam. (For further particulars about Balaam see Jewish Encyclopedia, Vol. II, p. 466.)

Lesson Material

After the people had finished the period of mourning for Aaron they continued their journey. They came to the land of Edom, and Moses sent messengers to the king of Edom, asking permission to go through the land, but Edom refused to give Israel passage through his land.

Defeat of Sihon, and of Og

They made a circuit of the land and came to the land of the Amorites. Moses sent messengers unto Sihon, the king of the Amorites, asking permission to pass through the land and promising to do no damage on the way. Sihon not only refused permission, but he also gathered all his people together and went out into the wilderness to fight Israel. The people of Israel defeated Sihon, the Amorite, and took possession of his land. They were also opposed by Og, the king of Bashan, who was a very great giant and a terror to all his neighbors. But Israel smote Og, the king of Bashan, also, and they came up to the borders of the land of Moab.

Balak sends for Balaam

Balak, king of Moab, heard of all that Israel had done to the Amorites and he became sore afraid, so he sent messengers to Balaam, the son of Be'or, saying: "Behold there is a people come out from Egypt and they abide over against me. Come now, therefore, I pray thee, and curse for me this people, so that we may smite them and drive them out of

the land; for I know that whom thou blessest is blessed and whom thou cursest is cursed." The messengers of the king of Moab, with great rewards in their hand, went to Balaam and told him the words of the king, but God had said unto Balaam that he should not go. So he sent back the princes of Moab.

Balak sends a Second Time

Then Balak sent again more princes and with greater presents. And they came again to Balaam. Balaam answered them and said: "Stay ye here this night that I will know what the Lord will have me do." And during the night God said to Balaam that he might go with the men, but that he should speak only the words that were put into his mouth. Balaam rose up in the morning and went upon his journey. Balak, the king of Moab, came out to meet him, and took him to a high place where he could see the camp of the people of Israel. Balaam said: "Build me here seven altars and prepare for me seven bullocks and seven rams." Balak did it. Then Balaam spoke and said: "How shall I denounce those whom God has not denounced?" Then Balak said to Balaam: "What is this thou hast done? I brought thee to curse the people of Israel and thou hast blest them." Balaam said: "Take me to another place and build me seven more altars and prepare the sacrifices." He took him to another hill and he built seven more altars and prepared the offerings. Again Balaam blessed the people of Israel, and when Balak complained, he asked to be taken for a third trial. And for a third time he blessed instead of cursing the Children of Israel.

The beauty of the diction and thought of these passages should be given to the children in the original

Bible language. Therefore read, at the proper points the verses (Numbers xxiii : 7-10, and 18 to 24, and xxiv : 2-9.)

Point of Contact

Dear children, I suppose you know that the New England states were settled by those who fled from England to escape religious persecution. They endured many hardships and braved many perils. They were a strong, God-fearing people, and their influence on the history of our country has been of very great value. They were known as Puritans, and the name Puritan was given to them in England, at first sneeringly and as a term of reproach. But they themselves accepted the title, and by reason of their conduct and their life, have made the name Puritan stand for something very fine and noble in history.

The Reason for Balaam's Conduct

Something just like this took place when Balaam, the son of Be'or, came to curse the people of Israel. Jewish tradition says that when Balak, the king of Moab, took Balaam to the top of the mountain and showed him the encampment of the people of Israel in the valley below, Balaam was very much astonished. He saw that the tents of the Israelites were placed in regular and orderly array, that the whole camp was cleanly kept, with evidences of modesty and decorum and fine conduct on every hand. He had come to curse Israel, and he was to be rewarded for cursing Israel, yet when he looked upon Israel's camp he could not utter a curse, but, perforce, had to say: "How beautiful are thy tents, Oh Jacob, thy dwelling places, Oh Israel!"

The Name Jew

We are often called *Jews* in an evil sense. Let us make the word Jew stand for all that is fine and noble. The people of Israel today are very much in the position that they were in olden times. There are many people who want to say bad things about us, and, in fact, do say bad things about us. But these things do not hurt when we ourselves know that they are not true. Throughout all the years of our history there have been people like Balak and Balaam, who want to hurt Israel. But as long as the people of Israel live their lives rightly and cleanly, those who look upon our lives will be bound to praise instead of condemn. It is true that it is hard to live under misconstruction and prejudice, but it is really better to have hard things said about you and *not* deserve them, than to *deserve* hard things to be said about you, even if they are not said. In the old Jewish Prayerbook there is a prayer which says that we should seek "to find grace in the eyes of God and man." But men do not always know what are the reasons of your actions. Sometimes they do not even want to know. But you can feel in your own heart that if your reason is a right one and a good one, you will need to have no fear of the result. No matter how much you may be misjudged, if you continue to act rightly and justly, the time will come when people will recognize your true value.

An Anecdote

Mr. A. J. Cassatt, president of the Pennsylvania Railway, was one time making a quiet tour through one of the branches of the system. He came into an out-of-the-way switchyard where some men were working. The way one of the men did something did not please him. He went to the man and

showed him how to do it better. "Who are you that's trying to teach me my business?" asked the man. "I am an officer of the road," replied Mr. Cassatt. "Let's see your switch-key," said the man. Mr. Cassatt pulled from his hip-pocket his key-ring, to which was attached the switch-key which no railroad man is ever without. It satisfied the man. Now character is like this switch-key, which shows us that we have the right to work on the roadway of life. When any question as to your place or position comes up, then you will be known by your character..

Review

In summing up the lesson try to impress upon the children the value of persevering, even through misunderstanding. In recalling the memory verse, make it plain that that which it means is that the moral beauty of Israel's life won this tribute of praise from even the lips of an enemy.

Relieving the Tension

In using the blackboard in this lesson it would be well to make an illustration of the camp of Israel, located in the valley, and Balaam's altars on the mountain. As usual, write all names, verses, quotations, etc., on the board.

NOTE.—For an explanation of some of the references in Balaam's speeches see "Bible for Home Reading," by C. G. Montefiore, Part I, p. 120.

QUESTIONS

1. What justifies the statement made in the "Aim of the Lesson," as to the highest test of character?

2. Give several, at least three, instances in which dreams and divinations played a part in early Jewish history.

3. What, however, was the distinctive Jewish trait in these instances?

4. What is your impression of the character of Balaam?

5. What is his place in Jewish tradition?

6. How do you account for the new spirit of the Israelites?

7. What great spiritual advance is indicated in the quotation from Micah vi : 5-9.

8. How would you explain the fact that Balaam is first prohibited from going, and then permitted to go by God?

Lesson XVI.

REUBEN, GAD AND HALF MANASSEH; EAST JORDANIC CONQUEST

Lesson XVI—REUBEN, GAD AND HALF MANASSEH; EAST-JORDANIC CONQUEST.

Lesson Material

Required reading—Numbers xxxi-xxxii, Deut. ii-iii.

Memory Verse

"Behold how good and how pleasant it is for brethren to dwell together in unity." Psalm cxxxiii : 1.

Aim of the Lesson

To teach the duty of brotherly co-operation. The ethics of Judaism are social rather than individual. The highest obligation is the welfare of society. The common weal is paramount to individual safety. Judaism does not teach individual salvation so much as it teaches the salvation of the human family. The duty of the individual is to perfect his own character and ability, not so much for his individual happiness and prosperity, as for service to the cause of humanity. Hence the tribes of Reuben and Gad and half Manasseh were compelled to serve the general welfare before they could retire to their individual possessions.

In this lesson there is an excellent opportunity to emphasize the fundamental doctrine of Judaism, which is that the common welfare is paramount.

Teacher's Preparation

In these days, when the great modern movement is toward social justice and the recognition of the elemental rights of all human beings in the aggregate as greater than the prosperity of any single individual or class, it is fortunate, as well as desirable, that we are able to declare that these ideals are the fundamental doctrines of our religion. It is a happy opportunity to

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stress the idea that Judaism is not, as is claimed by others, an obsolete and outworn religion, but a living faith, whose ideals are universal in scope and vivified by that eternal truth which the years cannot weaken.

The Second Approach to Canaan's Border

We are coming now to the end of the desert wandering and the goal of Israel's hope. The wanderers are approaching again the Promised Land, but instead of attempting to enter from the southern border they make a detour toward the northeast and come up into the country east of the Jordan River. Possibly this detour was necessitated by the refusal of the Edomites to let them pass through their land. (Numbers xx : 14-21.) Edom occupied the land that fringed the southern border of Palestine. Receiving the command not to war with the Edomites, doubtless for the reason that the Edomites, being descended from Esau, were kin to the Israelites (Gen. xxxvi : 9), they passed around Edom coming up into the land of the Midianites, the Moabites and the realms of Gilead and Bashan. These countries presented a different prospect than the desert. In the lower southern portion were rich and well-watered valleys, a wide expanse of rolling pastures covered with short smooth turf. As one went northward the face of the country changed somewhat, becoming more thickly wooded and showing the foothills of the northern mountains, which farther on rose to snow-covered heights.

Influence of Environment upon the Two and a Half Tribes

The varying topography of the land had its effect on the two tribes and a half that settled thereon. Reuben took the southern portion; and, falling into nomadic shepherd life, it became merely a tent people, exposed to Arab and heathen influence, gradually losing vital connection with their brethren across the river.

No great judge or prophet or hero has come down from it to us. Nor do we read of it being identified in any way with the great crises of national history. It was content to debate about things (Judges v : 15-16), but as far as action is concerned, it justified the characterization by Jacob (Genesis xlix: 4), "unstable as water."

The tribe of Gad was immediately north of Reuben, and its country was rich and fertile, well wooded and desirable. Gad showed greater strength than Reuben, and became a warlike and courageous band of heroes. (Genesis xlix : 19.)

The half of Manasseh occupied the most northern portion east of the Jordan, a mountainous section that developed a tribe of valiant warriors, whose leaders, Machir and Yair and Nobach, were distinguished in conquests. (Numbers xxxii : 39-42. Joshua xvii : 1.)

Influence of Separation

The conquest of this east-Jordanic territory was not completed at once, for, indeed, as we will learn later, the conquest of Palestine itself was not complete at the outstart. There was a guerilla warfare carried on for some generations. The separation of these two and one-half tribes from the others led to a weakening of their allegiance to the main body of Israel. We hear of them during the time of the Judges, as Gideon and Jephtha were from the tribe of Manasseh (Judges vi : 15 and xi), though it is not certain whether from the eastern or western half. We hear of these tribes occasionally during the time of David, but ultimately they lost their identity and became assimilated with the inhabitants of the country whose idolatries they practiced. (See Jewish Encyclopedia, Vol. VIII, p. 280.)

Lesson Material

Though Balaam, the son of Be'or, could not injure the people of Israel by cursing them, he did great harm to them by evil advice. Following his advice, the women of Midian and Moab tempted the men of Israel to join in idolatrous worship. This worship was attended by gross immoral practices, destructive of health as well as character.

The Sin and the Penalty

Whereupon a great plague arose among the people of Israel, and many of them died. Phinehas, the son of Eleazar, the high priest, and a grandson of Aaron, took a spear, and with it he smote a prince in Israel who had been leading in this idolatry. Thereupon the plague was stopped. Rabbinical tradition tells us that Phinehas at first hesitated to make the attack by himself alone, but he determined to risk his life, for he said to himself: "The horse goes willingly into battle, is ready to be slain only to be of service to his master. How much more does it become me to risk death in order to sanctify the name of God?" For Phinehas knew that which our religion teaches, that it is the duty of the individual to serve the common welfare even at cost to himself.

Defeat of Midian and Death of Balaam

When the plague had been stopped, Moses commanded the Children of Israel to go up against the Midianites and the Moabites and to punish them for the great wrong they had done to Israel. Phinehas again became the leader, and they smote the Midianites and Moabites very severely. Among others, they put to death Balaam, the son of Be'or.

The Approach from the East

The conquest of these two nations, together with the kings Sihon and Og, about whom we learned in our last lesson, gave to the Israelites a large territory that was east of the Jordan river. (Use the map and

let the children follow you, in recital, on the map.) You will remember that when the Children of Israel first came to the borders of Palestine they came up to the southern border (point it out on the map), but they were turned back and made to wander in the desert. (Why?) Now, this time, instead of going to the southern border again, they went around the land of Edom and came up into this part, which is east of the land of Palestine, with the Jordan River and the Dead Sea separating them. (All of which indicate on the map.)

Character of the Land—The Plea of the Two and a Half Tribes—The Condition laid upon Them

This land was very different from the desert which they had left. It was well watered and had finely wooded hills and richly turfed valleys. The tribes of Reuben and Gad and half of the tribe of Manasseh had many sheep and cattle. They came to Moses and they said to him: "The country which the Lord hath given unto us is a land for cattle, and thy servants have large numbers of cattle. Let this land be given unto thy servants for a possession, and do not compel us to cross over the Jordan. Moses said to them: "Shall your brethren go to war and you remain here quietly?" And they answered him: "We will build cities for our little ones and sheepfolds for our cattle here. But we ourselves, the men of our tribes, will go armed with our brethren until they have come unto their own place." And Moses said to them: "If ye will do this thing, if ye will arm yourselves and go over the Jordan with you brethren and be with them until they have driven our their enemies, then can ye return unto your possessions on this side." So the men of Reuben, Gad and half of the tribe of Manasseh, leaving their sheep and their wives and their little ones, went over with their brethren on the other side of

the Jordan, and when the land had been conquered and their brethren took possession, they returned unto their possessions on the east side of the Jordan.

Point of Contact

One time, the Austrians and Swiss were at war. In one of the battles a number of Swiss soldiers were hemmed in a narrow passage by the Austrian army that stood in front of them, a solid row of glistening spears. The only hope for the Swiss was to make some opening into that wall of steel. Suddenly out of the Swiss ranks there sprang a man. His name was Arnold Von Winkelried. With a cry, "Make way for liberty!" he seized as many of the Austrian spears as he could gather with his outstretched arms and threw himself against them. His companions sprang into the breach which he had made, and over his dead body they fought their way to liberty.

The Sense of Brotherly Responsibility

In the lesson that we have had today, Phinehas, the son of Eleazar, acted in like courageous and unselfish manner, though, happily, he did not lose his life, although he risked it. Whenever we read or hear of persons who risk their own lives for the sake of others we admire and applaud them. This is because we feel that it is a noble act, springing from a feeling of brotherly duty. Our religion teaches us that this feeling of brotherly duty we should always have, not only for times of danger, but for all times, even in the ordinary conditions of life. We should never think of ourselves only, without caring for what may happen to others. We ought always to feel that we owe a duty to society; meaning that we should always try to be helpful to the common welfare, even if it should cost us something to do so. That is what Moses meant when he told the tribes of Reuben, Gad and half of Manasseh that it was their duty to go over and help

their brethren to conquer the land of Palestine, before they themselves should go back and settle on the land that they had chosen. It was the first criminal, Cain, who asked: "Am I my brother's keeper?" (Gen. iv : 9.) Judaism teaches that we *are* the keepers of our brother's welfare, and that it is our duty to do what we can for the general good. In the "Sayings of the Fathers" (ii : 19) Rabbi Tarphon taught that "It is not upon thee to finish the work, yet thou art not free to separate thyself therefrom"; meaning to say that while no one is expected to do all the work for the general good single handed, yet each one is bound to help in it. Rabbi Hillel taught (Ibid ii: 5): "Do not separate thyself from the congregation"; by which he too meant that it is the duty of every person to help in the work of the general good.

The Condition of Happiness—Especially in the Home

If everybody just thought of himself alone and worked for himself alone, people could not live together. People are always happiest when each one gives up something for the good of all. This is true in family life, in congregations, in schools and in the government of the city where you live. Especially is it true in the home, where people live most closely together, and where each one should do all that he can, unselfishly, to make the home happy. This is what the Psalmist (cxxxiii: 1) meant when he said: "Behold! how good and how pleasant it is for brethren to dwell together in unity." Namely, that they should have all one united purpose for the general good of all.

Review

In summing up this lesson you must aim to impress this thought of public spirit in the various avenues of life, applying it from the incidents of the lesson as outlined. Recall the memory verse, and

with it emphasize the thought of class spirit, in that all should work together for the class and its progress.

Cite instances of public-spirited acts by men and women for the general good; the nearer home the better. Ask the children to mention any such act they can recall in the city, the schoolroom or playground.

Discuss the relative value of public acts, showing that those of a purely unselfish nature are the best, even though not always the most widely known.

Warn against the spirit of vandalism that injures public properties, books and desks in the school, statues in the public places, lawns, flowers or shrubbery in public parks, etc. The University of Pennsylvania has signs: "These properties belong to the public and are entrusted for their right use to the honor of the public." Note the appeal to the public honor as being a greater safeguard than the policeman's club.

Relieving the Tension

Write all the verses and names on the blackboard. Ask the children if they can give an instance of unselfish service for the general good.

Home Work

Tell the children to bring some historical instances of individual sacrifice for public weal.

QUESTIONS

1. What is the teaching of Judaism regarding the relations of the individual to society?

2. How is Judaism vindicated, in this connection, with regard to modern thought?

3. From what direction did Israel approach Canaan?

4. Why did Israel make a detour of the land of Edom?

5. What was the character of the country inhabited by the two and a half tribes?

6. What influence did it have upon them?

7. What was the effect of their segregation from the main body?

8. What became of them eventually.

9. Can you give a reason why Phinehas, a *priest,* should have been the leader in the war against the Midianites? (Num. xxxi : 6.)

10. Why was the penalty so severe on this occasion?

Lesson XVII.

DEATH OF MOSES, INSTALLATION OF JOSHUA

Lesson XVII—THE DEATH OF MOSES, INSTALLATION OF JOSHUA

Lesson Material

Required reading—Numbers xxvii: 12 to 23. Deut. iii: 23 to 29; xxxii, xxxiii, xxxiv.

Memory Verses

"The man Moses was exceedingly meek." Numbers xii: 3. "And there arose not a prophet since then in Israel like unto Moses, whom the Lord knew face to face." Deut. xxxiv : 10.

Aim of the Lesson

To show that success is not the highest thing in life; that a life cannot be called a failure merely because it does not succeed in gaining that goal which it sets out to achieve. The real test is not that which is gotten, but how it is tried for. It is better to try nobly and to fail than to triumph through evil and dishonorable methods. Moses did not enter Canaan, but no one could call his life a failure. In these days, when success, no matter how attained, is worshipped, and the man who "gets there," irrespective of *how* he got there, is applauded as a hero, it is wise and especially desirable to draw this moral from the life of Moses, that the thing which counts is not the end that is reached, but the manner in which the journey is made.

Teacher's Preparation

In estimating the character of Moses it is difficult to speak in moderate language. His achievements stand so high and have been of such incalculable influence upon the history of the human race, and his character shines with such a clear, beautiful light, that he remains easily one of the foremost figures

The Place of Moses in History

in the religious history of the world. In patient and resourceful leadership, in constructive legislation, in beauty and nobility of character, he will stand as a model for all ages.

This continues true in spite of the fact that much legislation which in former days was ascribed to him has been found, in the light of modern research, to have been the work of other hands. It is doubtless a fact that he learned much from the Egyptians and much from the Babylonians. The conclusions of modern Bible criticism, that a great deal of the Pentateuch is made up of various documents which were not written by Moses, have doubtless also in them a foundation of fact. Yet, none the less, is it true that Moses was a prophet who, knowing God face to face, as the Bible phrases it, was a man of profound spiritual perception, who realized the fundamental truths of the nature of God, His oneness, His justice and His mercy, and who taught these truths in an age and to a people who knew nothing about them. As Mr. Montefiore (Bible for Home Reading, Part I, p. 136) says: "By the will and through the help of God, Moses created the people of Israel, and he is therefore the founder of Judaism."

The Inestimable Value of the Law

The value to the human race of these various codes of law, comprised within the Mosaic legislation, is beyond computation. While much of its physical or secular matter can no longer avail us in the light of modern knowledge, yet there is no question that even in this direction there is an underlying perception of scientific truths which is marvelous. As for the ethical value of the injunctions and prohibitions which were given forth in his

name, there is in them a spiritual altitude which even this generation has not yet attained.

His Noble Traits Illustrated by his Career

In giving to the children a summary of the character and work of Moses, it will be well to impress his splendid traits upon them by illustrating them with various incidents of his career; as, for instance, his sense of brotherhood, even with slaves, in the incident of his attack upon the Egyptian taskmaster; his chivalry in connection with the daughters of Jethro; his modesty in hesitating to accept the high commission of leadership; his unswerving faith, as shown in connection with the passage of the Red Sea; his patience with the many instances of the murmurings and rebellions of the Israelites, and even of his own sister and brother, yet his righteous indignation at sin and wickedness; his utter unselfishness in his offer to blot out himself, that the people might be saved; and his consummate leadership, the fruitage of all these virtues, as exhibited throughout the forty years from Egypt to Canaan.

His Name the Nucleus of many Legends

The name of Moses became, naturally, the nucleus of many Rabbinic and traditional legends. Strange to say, some of these do not present him in as favorable light as we would expect. (For a comprehensive survey of his life and of these traditions, see Jewish Encyclopedia, Vol IX, pp. 44 to 57.) (See also Graetz "History of the Jews," Jewish Publication Society; Vol. I, pp. 30-31, "The Legends of the Jews," Ginzberg, Jewish Publication Society; Vols. II-III, "Legends of Patriarchs and Prophets," S. Baring-Gould, New York, 1889.)

His Life-Work Summarised

The life of Moses may be summarized in the one sentence, that he took a mass of idolatrous slaves and moulded them into the beginnings of a priest-people filled with the ideals of ethical monotheism. That the Israelites were idolatrous in Egypt is evident from their conduct, were it not plainly stated (as, e. g., Joshua xxiv : 14-15). Heine gives the following estimate of the work of Moses, which George Eliot quotes in her "Daniel Deronda," as heading of Chapter 63: "Moses, despite his opposition to art, was, nevertheless, himself a great artist and possessed the genuine artistic spirit. However, in him, as in his Egyptian countrymen, this artistic spirit was directed toward the colossal and indestructible. He did not, like the Egyptians, form his masterpieces out of brick and granite, but he built human pyramids, chiseled human obelisks, took a poor tribe of shepherds and made out of it a nation to defy the centuries. He created Israel."

Nebo

Mount Nebo, where the death of Moses took place, is one of a range of mountains with the general name Abarim. Nebo was a peak that rose over 2500 feet above the level of the Mediterranean and somewhat more above the Dead Sea. The latter lies lower than the Mediterranean. Nebo is situated east of the north end of the Dead Sea where the Jordan empties into it. From its summit, as travelers today state, a comprehensive view can be had of the lower valley of the Jordan. That his grave was hidden from his followers and from succeeding generations was for the reason that it should not become a shrine of religious pilgrimage or that he should become deified.

His Grave Unknown

From Moses to Moses none like Moses

There is a saying current among the Jews that from "Moses to Moses there is no one like Moses," linking Moses, the son of Amram, with Moses Maimonides (a Spanish philosopher, Talmudist and physician, b. 1135, d. 1204) with Moses Mendelsohn (a German scholar, philosopher and translator of the Bible, b. 1729, d. 1786) and with Moses Montefiore (an English philanthropist and defender of his brethren, b. 1784, d. 1885).

Lesson Material

The days of Moses were drawing to an end. He was 120 years old, but his eye was undimmed and his vigor unabated. God had told him that he was not to cross over the Jordan to enter the land of Canaan. The loving care of Moses for his people was so great that he planned that an able leader should be chosen to succeed him when he died. So he prayed to God (Numbers xxvii : 15-23) : "Let the Lord God of all flesh appoint a man over the congregation, a man who may go out before them, who may lead them out and may bring them in." The Lord said to Moses: "Take to thyself Joshua, the son of Nun, a man in whom there is spirit, and thou shalt lay thy hand upon him. Thou shalt cause him to stand before Eleazar, the priest, and before all the congregation. Thou shalt give him charge before their eyes and thou shalt put some of thy greatness upon him, so that all the congregation of the Children of Israel may know and be obedient." Moses did as the Lord had commanded him. He laid his hands upon Joshua, in the presence of Eleazar, the priest, and all the people, and gave him charge.

The Choice of Joshua

His Parting Song and Benediction

Moses then addressed the people of Israel and bade them keep the Commandments which had been given to them by him in the name of God. He spoke

to them the words of a beautiful song, in which he gave praise to God and good counsel to the people. (Read portions of Deut. xxxii, as suggested.) He also gave them his blessing, in which he spoke of each separate tribe. Then God said to him: "Arise and go up to the top of Pisgah (which is Mt. Nebo), and there look upon the land with thine eyes, for thou mayest not cross the Jordan." So Moses went to the top of Mt. Pisgah (or Nebo), and there he looked to the westward, northward and southward, and as he looked, the Rabbis tell us, God kissed him upon the lips, and his soul went from him. He was buried in the valley of the land of Moab, and no man has ever known his resting place. (Here use the poem by Mrs. Alexander, referred to later in the lesson.) The children of Israel remained in the plains of Moab for 30 days, weeping for the loss of Moses. Joshua, the son of Nun, was filled with the spirit of wisdom, and the children of Israel hearkened unto him and followed him, as the Lord had commanded Moses.

Mourning for Moses

Point of Contact

The name of Robert E. Lee is one that is growing higher and higher in the estimation of the American people, whether of the North or South. He is considered worthy to stand by the side of Washington, Lincoln and Grant. Yet Lee was not a victor in the war in which he was a commanding general. His army was defeated, his cause was lost, and he surrendered to General Grant. Nevertheless, the name of Lee is honored, both here and abroad. Thus, too, Captain Scott, of England, made a voyage to the South Pole, in order to secure scientific data of the Antarctic region. He reached the pole, but he and three companions died from exposure on the

return trip. The data he secured were found, however, and are of greatest value to the scientific world. Captain Scott never returned to receive the reward and applause for his heroic work, yet no one dreamed of calling his life a failure. This shows us that one does not have to win to be a hero. There is sometimes greater honor in defeat than in victory. We think of this when we think of the end of Moses. He was not permitted to lead the Children of Israel into the land of Canaan. He was not permitted to cross the Jordan, though we know that he wished very much to do so. Rabbinical tradition tells us that he had prayed to God to let him pass over into the land, but that God deemed it best for him not to do so. And it was best. Because Moses as a prophet and religious leader is greater than would have been Moses the conqueror in warfare. Then, too, it gives us another picture of the great self-forgetfulness of Moses. Tradition tells us that Moses was deeply disappointed that he could not go into the land. It had been decreed that either he or the people of Israel were to remain out of the land, and that, if he entered, the people would perish. Then, despite his deep disappointment, Moses answered: "Nay, rather let the people enter and I shall remain on this side."

Application

Though Moses was greatly disappointed that he could not lead the Children of Israel into the land of Canaan, yet he bowed to the will of God, for he felt that whatever God decrees is for the best. It is but another instance of his greatness of soul that he should sacrifice himself in order that the people might be helped. He shows by his life that which we learned in our last lesson, viz.: that each one

His Greatness of Soul

His Grave Unknown; His Work World-Known

should place the welfare of all above his own. Yet one does not lose when he thus gives up for the sake of the general good. Nobody has ever known where the grave of Moses is. Yet all the world knows of his great work, which tells us that we only need to do our duty, to do the right as we see it, and leave the rest to God. It also teaches us that, while all of us seek to gain success and to carry out our plans, yet success is not always what it seems to be. Many a man has made a success of his life, in the way that most people think of success, and yet his life was of no value to his fellow-men. Some men gain fortunes in money, but lose the respect of their fellow-men and the happiness of life. Other men have seemingly failed to achieve success, yet in the scales of God their lives count far more than those who have been called successful. Moses did not go into the land of Canaan, but no man can call the life of Moses a failure.

Review

In summing up the life of Moses it is well to dwell upon the thought that greatness and modesty go hand in hand, even as bravery and tenderness go together. This is indicated in the memory verses (which recall), as they speak of his meekness and of his greatness as a prophet.

Relieving the Tension

In the proper place read portions from the song and blessing of Moses. (Deut. xxxii and xxxiii.) Also secure "Readings and Recitations," by I. E. Cohen, Jewish Publication Society, 1895, p. 66, and Mrs. C. F. Alexander's poem on the "Burial of Moses," and read it, excepting the next to the last stanza. If you do not read all, read the first and the last stanza. Also use the blackboard for the writing of names and verses.

Home Work

Bible Pictures, Tissot, No. 55, or Wilde's, No. 403 or 589. Also tell each child to bring with him next time an answer to the question: "What incident in the life of Moses do you like best, and why?"

NOTE: For those to whom the poem is inaccessible, a few verses of Mrs. Alexander's poem are added:

THE BURIAL OF MOSES
By Mrs. C. F. Alexander

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave,
But no man dug that sepulchre,
And no man saw it e'er,
For the angels of God upturned the sod
And laid the dead man there.

That was the grandest funeral
That ever passed on earth;
Yet no man heard the trampling
Or saw the train go forth;
Noiselessly as the daylight
Comes when the night is done,
And the crimson streak on the ocean's cheek
Grows into the great sun.

So without sound of music,
Or voice of them that wept,
Silently down the mountain's crown
The great procession swept.

That was the bravest warrior
  That ever buckled on a sword;
This the most gifted poet
  That ever breathed a word;
And never earth's philosopher
  Traced, with his golden pen,
On the deathless page, truths half so sage
  As he wrote down for men.

O lonely tomb in Moab's land,
  O dark Beth Peor's hill,
Speak to these curious hearts of ours
  And teach them to be still.
God hath His mysteries of grace—
  Ways that we cannot tell,
And He hides them deep like the secret sleep
  Of him He loved so well.

QUESTIONS

1. What place does Moses occupy in history?

2. What change of view regarding his writings has modern scholarship brought about?

3. Does this affect his position?

4. What relation does Moses bear to Judaism? On what would you base this assertion?

5. How may his traits of character be illustrated? Specify.

6. Discuss the effect of the failures and shortcomings of Moses from the standpoint of a teacher before his class.

7. How do we know that the Israelites were idol worshippers in Egypt?

8. Describe Nebo, and locate it.

9. Why was the grave of Moses unknown?

10. Why was the installation of Joshua made so public and ceremonious?

Lesson XVIII.

JOSHUA ASSUMES THE LEADERSHIP

Lesson XVIII—JOSHUA ASSUMES THE LEADERSHIP

Lesson Material

Required reading—Joshua i-vi inclusive.

Memory Verse

"Behold I have commanded thee be strong and of good courage; be not dismayed, neither be thou afraid; for the Lord thy God is with thee whithersoever thou goest." Joshua i : 9.

Aim of the Lesson

To demonstrate that the progress of a people does not depend upon one man, though it may be greatly helped or hindered by one individual. Moses is dead, but Joshua takes his place, and the Lord is with Joshua, as He was with Moses, because Joshua is the servant of the Lord, as was Moses. God's protection is constant and continuous; and a people is prosperous and strong as it puts its trust in the Lord, rather than in man.

Teacher's Preparation

As we are now about to enter the land of Canaan (Palestine), a few words may be said regarding the land from a political point of view. The known world at the time that Israel entered Canaan was the territory stretching from the Nile to the Euphrates. Egypt, on the west, and Babylon, on the east, were the great empires of the ancient world. They themselves were ancient peoples even at this period, which was about 1400 before the present era. There was a great interchange of commodities in peace, and there was a march of armies in warfare, from one to the other. Palestine was the connecting link between the two, and its strategical position often made it the battleground in the warfares of the mighty empires of the east and west.

The Canaanites

At the time that Joshua entered Canaan it was inhabited by a number of tribes, who went under the general name of Canaanites. They were not the original inhabitants of the land. They had dispossessed others, as they themselves were dispossessed by Joshua and the Israelites. The government of these peoples was in the nature of what one might call city-states; that is, a king would make his headquarters in the city which represented the stronghold of his territory. For this reason we read of the conquests of the kings of cities. These several tribes had trade relations with each other and the beginnings of culture and civilization, equal, at least, to that of German or English villages after the beginning of the Middle Ages. The land was well cultivated by them; various crafts and arts were followed. What could not be obtained by their own labor was imported either by ships or by the caravans traversing the deserts. (See Jewish Encyclopedia, Vol. III, pp. 523-4.)

Conquest Incomplete

Into these conditions came Joshua and the Israelites and made conquest of the land. Though not a complete conquest at the time, it was sufficient to give them a foothold and to allot portions of territory to the several tribes. We will learn later, in Judges and Samuel, that much fighting had yet to be done before Israel was secure in possession. The passage of the Jordan was intended for its moral effect—to cause the people to have the same confidence in Joshua as they had in Moses; to demonstrate that the power of God was with him, as it was with Moses. It naturally recalled the passage of the Red Sea. The method of the crossing itself has received remarkable illustration from a passage discovered in an Arabic manuscript.

This states that, in the year 1266 of the present era, a great landslip at Danieh dammed the Jordan River at the time it was in full flood, and that below Danieh the river ceased to flow from about midnight until about 10 A. M. This Danieh may be the same as the city of Adam, in Joshua iii : 16, which was about fifteen miles north of Jericho. At this point the river valley contracts to a narrow gorge, which might be easily blocked by a landslide. (Quoted, p. 38 in "Joshua and The Palestine Conquest," by Prof. W. H. Bennett, D. D., The Temple Series of Bible Characters.)

Jericho

The falling of the walls of Jericho may be explained as a rhetorical figure expressive of the weakness of the city. Prof. G. A. Smith (Ibid, p. 45) is quoted as saying that "in war she (Jericho) has always been easily taken. That her walls fell down at the sound of Joshua's trumpets is not an exaggeration, but the soberest summary of all her history. There were many occasions on which Jericho was taken without any serious resistance. She never stood a siege, and her inhabitants were always running away." Jericho was known as the "City of Palms."

Season of the Conquest

The time at which Joshua began the conquest was doubtless in the spring, just after the Passover season, corresponding to our April or early May. Tradition says that Moses died on the seventh day of Adar. The people mourned for him thirty days, which would bring us to the first week in Nissan. After proper preparation, the people celebrated the Passover. This season also accounts for the fact that the river was in full flood (Joshua iii : 15), owing to the melting of the snows in the northern mountains.

Lesson Material

Moses, the great leader and lawgiver, was dead. But the people felt that God was still with them and that He had given them another leader in Joshua. So when the time of mourning was over, Joshua assembled the people and told them that they should get ready to pass over the Jordan river. He also reminded the tribes of Reuben, Gad and half of Menasseh that, while their wives and their children and their cattle could remain on the east of the Jordan, the fighting men of the tribes must cross over and help their brethren. He then sent two men to spy out the land. They went to the city of Jericho. (Point out on the map.) After getting such information as they wished, they came to the house of a woman named Rahab. Meanwhile, their presence had become known, and was reported to the king of Jericho. He sent soldiers to capture the spies. But Rahab hid them in her house, and after the soldiers of the king had gone she told the spies to remember what she had done for them, and asked them to promise to save her and her family when Joshua should capture the city. The spies promised, and told her that she should gather all of her people into her house and hang a scarlet thread out of the window, so that the house might be known.

When the soldiers of the king gave up the search for them, Rahab let the spies out of her house at nighttime, and they returned to Joshua and reported all that they had discovered.

The Crossing of the Jordan

Joshua then commanded the people to make ready to cross the river. He told the priests to lift up the Ark of the Covenant and to go in advance, while the people followed. When the feet of the priests, who bore the Ark of the Covenant, touched the bed of the river, the waters above stood still, while the waters

below them flowed into the sea. This left a dry path, on which the people of Israel crossed into Canaan. Joshua commanded twelve men, one from each tribe, to take a stone from the bed of the river, where the priests with the Ark had stood, and fetch it with them. He took these twelve stones and he set them up as a memorial. By this passage of the Jordan the people recognized that God was with them and with Joshua, as He was with them in the days of Moses. And even though we do not have such experiences to-day, still we must remember that God is with us just as much, and that He guards our lives just as truly with which truth the Psalmist's verse comes home to us: "The Guardian of Israel sleepeth not nor slumbereth." Psalm cxxi : 4.

The Advance upon Jericho

That night the people encamped at Gilgal. The next day Joshua commanded the priests to take up the Ark of the Covenant. He also commanded seven other priests to take each one a trumpet and march before the Ark. Then the soldiers of the army he placed in two bodies, one in front of and one behind the priests, who bore the trumpets and the Ark. He commanded them to march around the walls of the City of Jericho, but to do nothing more, except that the priests who bore the trumpets should blow them loudly. The people did so, and did the same the next day, and so for six days in succession. On the seventh day they rose up early in the morning, at dawn, and they circled round the walls seven times. The seventh time he commanded the people to shout, as well as the priests to blow; and lo! the walls of the city of Jericho fell. The Israelites rushed in and took possession of the city. But Joshua declared that all the things in the city were to be devoted unto the Lord, and that no man should take anything unto himself.

Point of Contact

At the beginning of the history of our country, when the American people broke away from England on account of her harsh and tyrannical rule, there were two things that were needed to make a free people and their government. The first thing was the law. This was made by a number of men sitting in congress. The law which they made for our civil government is called the Constitution of the United States. There were great and wise men to help to frame this law—Jefferson, Madison, Benjamin Franklin, Alexander Hamilton and others. When it came to the action which was necessary to make the law possible, a soldier was needed. This was Washington.

Application

So, too, when the Israelites went from Egypt, it was necessary that they should have a law-giver and a soldier. The law, given by Moses, through the help of God, to our fathers, is the greatest law that any people has ever had. When they came to the land of Canaan and had to go in and fight for possession of it, they needed a soldier. This was Joshua. Joshua, we know, was a soldier already in the time of Moses. (Ask here, "Who can tell about this?") But even the work of the soldier must come from God, if it is to be right and true. We know that Joshua was selected by God to be the leader and was consecrated in his office as leader by the priests and that Moses gave him of his wisdom. But we learn that the first command that Joshua receives is to find his power in his faith in God. (Repeat the memory verse.)

When the people passed over the Jordan in the manner they did, it brought back to their minds the crossing of the Red Sea by their fathers when they

had come out of Egypt. The people saw by this that God was with them, as He was with their fathers; and it gave them courage to go forward. For this thought of God helps a whole people, just as it does one person. It helps them not only in war, but it should be with them all the time, even in the days of peace. A people that forgets God cannot *continue* to be happy and prosperous, though it may be so for a time. In olden days there was a mighty people called the Romans. As long as this people was faithful to its belief and all lived simple and clean lives, it was victorious and prosperous. The Roman empire became the mightiest power in the world at that time. Almost every other nation that lived then was under Roman rule. But the Romans, in growing rich, grew also faithless and wicked. Because of this the Roman empire fell in spite of its great power. The writer of Proverbs well says (xiv : 34): "Righteousness exalteth a people, but the disgrace of a nation is sin."

The Thought of God Necessary to a People's Progress

The American people is rich and prosperous and powerful. It will remain so as long as it observes the law which its founders have laid down; as long as it remembers the work and the example of the lives of the great men like Jefferson, Washington, Franklin; and as long as it remembers God. The English poet Kipling expressed this same thought very beautifully at the time of Queen Victoria's Diamond Jubilee. (Read all of, or selections from, Kipling's "Recessional.")

Applied to America

Likewise, we, the Jewish people, will continue to remain as long as we remember our great leaders, as long as we learn and observe the Law which was given to us and as long as *we remember our God* Who has guided and guarded us in all our history.

Applied to the Jews

Review In summing up this lesson, the effort is to be made to teach faith and patriotism, the love of God and the love of country. The application is to be made of the sentiment of the memory verse to individual and national life.

Relieving the Tension Write verses on the blackboard. Make a drawing of the Jordan River flowing into the Dead Sea and show how the passage was made possible by the stopping of the river's flow.

Home Work Give to the children a picture, either Wilde's 388 or 410, or Tissot's 59, and ask them to write a short story about the picture.

QUESTIONS

1. Give the several occasions on which Joshua appeared prior to his selection as successor.

2. Give the reason for the political importance of Palestine.

3. What were its cultural conditions when Joshua entered?

4. What was the nature of the conquest Joshua made?

5. What were the purpose and the influence of the passage of the Jordan?

6. What other token of Divine favor and help was given to Joshua?

7. In what way did Joshua evidence his qualities as the worthy successor of Moses?

8. Why was the conquest of Jericho so easy?

9. Discuss, and justify, if possible, the treachery of Rahab to her own people.

10. Give at least two other instances of stone "memorials" erected by Bible heroes.

Lesson XIX.

CONQUEST OF THE LAND

Lesson XIX—CONQUEST OF THE LAND

Lesson Material

Required reading—Joshua vii-x.

Memory Verse

"Though they may fight against thee, they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee." (Jeremiah i:19.)

Aim of the Lesson

To show that drastic measures are often necessary for general betterment. It is sometimes necessary to cut off a limb in order to save the rest of the body. In beginning their world mission the Israelites are compelled to overcome the opposition of the Canaanites in order that they (the Israelites) might obtain a foot-hold for the planting of that seed of faith, from whose growth the world was to enjoy the finest fruitage of religious idealism: ethical monotheism.

Teacher's Preparation

The story of the conquest of Canaan is not a pleasant one, as no story of military conquest is pleasant reading. The lengths to which the Israelites went in their treatment of the inhabitants of Canaan were not only in universal vogue among ancient nations, but also were necessary as a means of defence and safety for themselves. Israel was carrying on a holy war, not merely a war of territorial conquest and possession, but a war of truth against idolatrous falsehood. History tells us that no warfares are so cruel as religious warfares. The conquest of Palestine by Joshua is not excepted.

The Ban

That it was holy warfare is evidenced not merely in the nature of it, but by the fact that the cities and peoples were put under ban. (Hebrew, "Herem.") The ban was practiced among ancient nations in their warfares with each other that partook of a religious nature. It meant the devotion, or the consecration, of all things captured, unto the god of the victorious party. The fact that Joshua put under ban the spoil and the people he conquered was a measure intended to impress the people of Israel that the warfare which they were carrying on was not merely to take possession of the land of Canaan, but to take possession in the *name of*, and for the *worship* of, God.

Seriousness of Achan's Sin

Therefore the violation of the ban by any one was a most serious sin against God Himself, in Whose name the ban was placed. Hence the greatness of the sin of Achan and the severity of the punishment meted out to him. (For further information concerning the "ban" see Jewish Encyclopedia, Vol. 2, pp. 487-9.)

Conquest of Canaan a Series of Battles

It is to be regretted that the conquest of Palestine could not have been made in a single decisive battle, as, for instance, when William the Conqueror virtually won England by the battle of Hastings. The conquest of Palestine was made in a number of small battles, in which at times individual tribes alone took part, and not all of which were led by Joshua. Gilgal, mentioned in the last lesson, was a sort of central camp from which expeditions were made and to which they returned. It was made a sanctuary, in that the Ark of the Covenant remained there until it was removed to Shiloh.

The Meaning of the Conquest

The entrance into Canaan was marked by the cessation of the manna. The reference in Joshua v: 11-12, to the corn of the land, doubtless meant corn that had been stored up by the natives, and of which the Israelites took possession. The complete episode of the conquest of Canaan may be looked upon as the first militant step in connection with its world purpose. That this step should have left a bloody foot-print was necessary in the nature of things and the conditions of the ancient world. Dr. Arnold (Quoted in Geikie's Hours with the Bible, Vol. II, pp. 451-2) says: "The Israelites' sword, in its bloodiest executions, wrought a work of mercy for all the countries of the earth, to the very end of the world. They seem of very small importance to us now, those perpetual contests with the Canaanites, and the Midianites, and the Amonites, and the Philistines, with which the Books of Joshua, and Judges, and Samuel, are almost filled. We may half wonder that God should have been interested in such quarrels, or have changed the course of nature, in order to give one of these nations of Palestine the victory over another. But in these contests on the fate of one of these nations of Palestine the happiness of the human race depended. The Israelites fought not for themselves only, but for us. It might follow that they should thus be accounted the enemies of all mankind; it might be that they were tempted by their very distinctness to despise other nations. Still they did God's work; still they preserved unhurt the seed of eternal life, and were the ministers of blessing to all other nations."

Lesson Material

After the capture of Jericho, Joshua made an attack on the city of Ai. Believing that the capture of this city would be an easy thing, Joshua sent a small force against it, about 3000 men. This army was defeated by the people of Ai and returned in flight to the camp, at Gilgal. The people became at once alarmed and thought that God had forsaken them. Joshua prayed unto the Lord, and God said to him: "Israel has sinned. They have transgressed My Covenant and therefore will not be able to stand up before their enemies." Joshua went out among the people and, assembling them together, he went from tribe to tribe to find out who had committed the sin. He came to the tribe of Judah, and there Achan confessed that he had taken some of the things consecrated unto the Lord and buried them in the floor of his tent. Messengers were sent and they found the things in the floor of Achan's tent, even as he had said. Achan was taken out and put to death. His punishment was so severe because he had not only committed the sin of theft by stealing these things, but had the more deeply offended by taking the things that had been consecrated to God.

The Capture of Ai

After the punishment of Achan, Joshua made a second attack upon Ai, and by means of an ambush (you can explain to the children the method of this ambush) captured the city and destroyed it.

The Gibeonites

Then there came to Joshua a number of men with their clothing old and torn, their shoes worn out; and themselves and their beasts of burden covered with dust, as though they had come on a long journey. They said that they were a tribe who lived in a distant part of the land; that they had heard of the great conquests of the people of Israel and

that they wished to make a treaty of peace with them. Joshua made a treaty of peace with them and promised them that he would not in any wise hurt them. These people were the Gibeonites. It turned out that they really lived very close at hand and had deceived Joshua by pretending that they had come from a long distance. When Joshua found out their deception, he could not punish them because he had given his promise that he would do no harm to their persons. He did, however, make them to be the servants of the Sanctuary: to hew the wood, draw the water and do the menial labor.

The Five Kings at Beth Horon

When the other nations in Canaan heard that the Gibeonites had made peace with Israel, they wanted to punish them. So five kings united and went up to smite Gibeon. The people of Gibeon came to Joshua for help, and he thought it his duty to help them because he had made a treaty of peace with them. Joshua gathered the army of Israel together and went out to fight against the five kings. The kings were unprepared for the sudden attack and they fled in all directions, with Israel pursuing them. Joshua wished that the day might be long enough for him to make a complete conquest of the kings, and he said: "Sun, stand thou still upon Gibeon, and thou, moon, in the valley of Ajalon." In those days people believed that the sun moved. We today know that the sun stands still and the earth revolves around the sun, though we do say, even today yet, that the sun rises and the sun goes down. The wish of Joshua was fulfilled, not so much that the sun stood still, but that, by diligence and perseverance, the Israelites were able to make a complete conquest of the five kings on that day.

So in later days a poet, singing of the wars of Joshua, glorified this battle in the "Book of the Wars of God" by chanting: "And the sun stood still, and the moon stayed." (Josh. x: 13.) This battle with the five kings took place near Beth Horon, and was the most important battle of the conquest. Later on, the Israelites fought another battle by the waters of Merom, and this was the last great battle that was fought. After the Israelites went forth into the northern part of the country and after a few more fights with small tribes, they rested from their labors.

Point of Contact

When the people of England first came to the shores of America to make a home here, they found the Indians in possession. They were compelled to fight against the Indians in order to obtain a foothold in the land and build homes. Even after they had settled quietly and were trying to till the fields, the Indians would attack them and they would have to defend themselves.

Application

So it was when the Israelites came to the land of Canaan. They found a number of tribes of people in possession of the land and they had to fight with these people in order to obtain a foothold, to build homes and to till the fields. Fighting is always cruel, and we find that in olden times people fought very savagely with each other. For this reason it was necessary that Joshua had to take harsh measures with the Canaanites.

It may seem strange that one people should go into the land of another to find their homes. But you will learn that in God's government of the world, it is necessary that those who do not progress must give way before those who do. Because

the Indians were savages and idolators and had made no advancement in civilization or culture, they had to give way when the white people came to this country. You will learn that as the white people continued to come and grow more and more in numbers, the Indians retreated more and more to the West, until at last the whole land was conquered by the whites, and the Indians have only a few reservations under the protection of the government. So also you may remember that not many years ago England had a war in South Africa against the Boers. It was for the same reason that the Boers, though living in the land, would not allow any steps of progress to be made, and any law or justice to prevail; and so they had to give way before a people who brought the high standards of justice and civilization.

Thus in ancient days the Canaanites had to give way before the Israelites. The Canaanites were idolators. The Israelites brought the worship of the one true God. Israel did not fight with Canaan just to get possession of the land, but to establish a place where the truth of God could be made known, even as the Pilgrim fathers fled across the seas and made a new home in an unknown land, for the sake of their religion.

Faithful to Promises

Joshua was willing to save all those who would give up their false gods and to help Israel. Thus he saved Rahab; thus, too, he did not harm the Gibeonites because he had given them his promise that he would not. A promise is a sacred thing, and whenever one makes a promise he must do everything that he possibly can in order to keep it. Even though a promise should bring great trouble and loss upon you, yet you must keep it.

As one Bible writer says: "It is better that thou shouldst not vow, than that thou shouldst vow and not pay." (Eccles. v:4.) For this reason we should remember to be very careful not to make a promise unless we feel that we are able to keep it. It is wrong to make a rash promise. We shall learn in a later lesson how a great sorrow was brought upon a man because he made a rash vow.

Review In summing up this lesson, the thought to be dwelt upon is that the conquest of Israel was not merely for possession of the land, but for the purpose of establishing the worship of the true God. Recall the memory verse and apply it to the lesson, by showing that it was the thought of God that made it possible for the Israelites to prevail against their enemies.

Relieving the Tension Write names and verses on the blackboard. Make a drawing to show the way that Ai was captured.

Home Work Wilde's picture, No. 615, or Tissot, No. 60. Let the children bring in a short story about the Tissot Picture.

QUESTIONS.

1. Discuss the significance of the conquest.
2. What was the real end in view?
3. How can the severity of Joshua's measures be condoned?
4. Discuss the "ban."
5. Why was Achan's sin so grievous?

6. What was Gilgal? Give passage where it was mentioned.

7. What moral can you draw from the cessation of the manna?

8. Would Joshua have been justified in punishing the Gibeonites more severely?

9. What is your opinion of Joshua's generalship?

10. Why was Achan's family punished with him?

Lesson XX.

POSSESSION OF THE LAND—REVIEW

Lesson XX—POSSESSION OF THE LAND. REVIEW

Lesson Material

Required reading—Joshua xiii-xxiv, inclusive.

Memory Verse

"Some trust in chariots, some in horses, but we will call upon the name of the Lord our God." (Psalm xx : 8.)

Aim of the Lesson

To sum up the teaching of previous lessons: that above all things, the one element of courage, success and happiness is faith and confidence in God; the feeling that we should do our daily task as we find it, however humble it may be, however far off the results may seem to be. We should continue our way with diligence and perseverance, confidently leaving the results in His hands.

Teacher's Preparation

We have now come to the final lesson of this course. It may interest you to know that the reason that the Book of Joshua was included with the five books of Moses is that there is an historic as well as logical connection between them.

The Hextateuch

The narrative of the Book of Joshua, like that of the Pentateuch, was taken from a number of documents and put into its present shape by the same editors who edited the Pentateuch. Many authorities on this account use the term Hextateuch (The Six Books), including the Book of Joshua in the first division of the Bible.

The Conquest not Complete

As has been stated, the conquest by Joshua was not a complete one in the sense that all the native nations were completely subdued. Even after the division of the land, individual tribes fought, either to maintain what was allotted to them or to secure a larger portion. (Confer Joshua xvii: 14 to 18, and Judges i.) That this was the case after the death of Joshua we know from the wars of the Judges. There is no doubt that some of this individual tribal fighting also took place during the life of Joshua.

The incident of Ebal and Gerizzim (Joshua viii: 30-35) is doubtless an interpolation here. This incident probably took place after the general fighting had ceased and the land was in comparative peace. It was done in accordance with the instructions of Moses, Deut. xxvii, and was for the purpose of refreshing the memory of the people and confirming their loyalty to God.

Schechem

The city of Schechem, which was situated in the valley between these two mountains, was a sanctuary long established and became quite an important spot in the later history of the people. (See Jewish Encyclopedia, Vol. XI, pp. 238-9.)

The Division

The division of the land was made by lot, and the allotments of the several tribes and even of families were destined to be permanent and inalienable possessions. (See Leviticus xxv: 10.)

The Cities of Refuge

The Levites were given no particular portion, but forty-eight cities, with their adjoining circles of land, were assigned to them. Of these, six were cities of refuge, three on each side of the Jordan.

(Joshua xx.) (For further information regarding city of refuge see below and Jewish Encyclopedia, Vol. 2, p. 256, Article "Asylum.")

Previous Activity of Joshua

While we do not know much of the private life of Joshua, yet from his public acts we judge him to have been a man of fine character, modest, faithful, courageous, and a valiant soldier. He appears in previous history in connection with Amalek, Exodus xvii: 9-14: at Sinai, Exodus xxiv: 13 and xxxiii: 11; at the incident of Eldad and Medad, Numbers xi: 24 to 30; as one of the spies, Numbers xiii and xiv, and as the chosen successor of Moses, Deut. xxxiv: 9. In precisely what capacity he acted as the servant of Moses cannot be stated. He was doubtless a companion and attendant rather than servant in the modern sense. No doubt he imbibed much of the spirit and faith of his great leader by his many years of association with him. The exemplary relationship between Moses and Joshua affords the teacher an excellent opportunity to impress the beautiful qualities of friendship, comradeship, etc.

His Character

We find everything to commend and nothing to condemn in the life of Joshua, as given in the Bible. As a young man he was a faithful and conscientious minister to Moses, zealous for the law and its authority and for the worship of God. It is a remarkable tribute to his personal influence that during his lifetime we hear of no murmuring or rebellion against his rule and of no back-sliding among the people into idolatry. Doubtless the memory of Moses, the influence of his leadership, remained with them. Doubtless also the struggle for the possession of Palestine occupied all their time and energy, and centered their thought upon God. None the less, the

work of Joshua, not only in obtaining the possession of the land, but likewise in holding the people together, deserves recognition.

The Last Days

Like Moses, Joshua called the people together before his death, read to them the law and exhorted them to faithfulness. After the active period of conquest and organization, Joshua quietly withdrew from leadership and spent his last days in peaceful retirement.

Lesson Material

When Joshua had made an end of fighting against the people of Canaan, he gathered the people of Israel together and divided among them the land which they had obtained. In order to make it as fair as possible, the land was divided by lot among the tribes who were to live on the west of the Jordan. (How many tribes were there? What tribes remained on the east side of the Jordan? Why?) The division of the land fell out so that the tribe of Naphtali was on the northernmost portion, with Simeon at the southern end and the other tribes between. (Point out on the map the location of the several tribes.)

The Cities of Refuge

The tribe of Levi was not given any one portion, but was allotted a number of cities scattered throughout the whole land. Of these cities six were known as the cities of refuge. There were three of these on each side of the Jordan. The reason for these cities of refuge was that in those days there were no police and no courts of justice. When a man had done an injury to another man, the crime was usually punished by the family and friends of the victim. Indeed, at that time it was thought to be the *duty* of the members of a family to avenge any wrong done to one of them, even though the wrong had been done

unintentionally. Knowing how evil this custom was, and wishing to teach the people how sinful it is to take revenge, Moses provided these cities of refuge. When a man hurt his neighbor he could flee to one of these cities of refuge, where, under the protection of the priests, his act was examined. If he had done injury without intention, he was held safe by the priests. If he had wilfully committed a crime, he was punished.

The Final Acts of Joshua

The work of Joshua is over and he is ready to retire from active leadership. Like Moses, he gathers the people together again before he leaves them. Reading to them the Commandments of God, he exhorts them to be faithful and true to the great law which Moses had given them and to the great mission for which, in the wisdom of God, they had been chosen.

A Short Review

Now we can see as we look back, how great was the goodness and the guardianship of God that led the people of Israel out of Egyptian slavery, across the desert and into the possession of a land of their own. He had shown His great power to them. He punished the Egyptians, He divided the Red Sea, He gave them the law on Mt. Sinai, He fed them with manna through the forty years of wandering, He brought them over the Jordan and He gave them the two great leaders, Moses and Joshua, under whose leadership they received all these great blessings.

Point of Contact

An eastern king was once in need of a faithful servant. He gave notice that he wanted a man to do a day's work. Two men came and asked to be employed. He engaged both of them at fixed wages and sent them at work to empty a well. Each man was given a bucket and was told to empty out the water which he drew from the well into a basket. The king

left them and said he would come back in the evening to see what they had done with their work. After putting in one or two bucketfuls, one of the men said: "What is the good of doing this useless work? As soon as we put the water in one side, it runs out the other."

The other answered: "But we have our day's wages, haven't we? The use of the work is the master's business, not ours."

"I am not going to do such fool's work," replied the first; and, throwing down his bucket, he went away.

The other man continued his work till about sunset, when he exhausted the well. Looking down into it he saw something shining at the bottom. He let down his bucket once more, and drew up a precious diamond ring.

"Now I see the use of pouring water into a basket," he exclaimed to himself. "If the bucket had brought up the ring before the well was dry, it would have been in the basket. The labor was not useless after all."

The Reason of the Labor

But he had yet to learn why the king had ordered this apparently useless task. It was to test their capacity for perfect obedience; without which no servant is reliable. At this moment the king came up to him; and, as he bade the man keep the ring, he said: "Thou hast been faithful in a little thing, now I see I can trust thee in great things. Henceforward thou shalt stand at my side."

Application

So, too, when Moses and Joshua were selected by God to do His work, they were both first tried in small things. Found to be faithful in these, they were given large things to do. As great a lawgiver and leader as Moses was, we first know him as a humble shepherd boy, faithful in his task, and serving his earthly master with his conscience as well as his mind and body. Of Moses, the Midrash tells us that one day, while tending the flocks of Jethro in Midian, he missed a lamb. He hunted far and wide and at last found it far away lapping the waters of a streamlet to slake its thirst. Tenderly Moses took up the lambkin and carried it in his bosom back to the flock. Then the voice of God called to him: "Since thou hast been so faithful a shepherd to thy flock, I will make thee shepherd to Israel, My flock." Joshua we first know as a servant to Moses, faithful in his attendance unto him; then again as one of the twelve spies, in which task he again proved himself to be faithful and conscientious. The work of leading the people of Israel could not have been given to men who would have slighted their task.

Each Day a Test of Faithfulness

So likewise in our daily life the many little things that we are called upon to do at home or in school should be done faithfully. Even though many times we may not see the reason for them, yet our dear parents or our teachers, who give them to us to do, have very good reasons for giving them. Likewise in life outside of the home and the school there come to us things for which we cannot find the cause. We are called upon to do things and to bear things for which we cannot see the reason. But our Heavenly Father knows the reason, and these things are given to us to do in order to try us, and to see whether we

are diligent and obedient. If we are so in small things, we can be sure that we will be trusted in large ones. The writers of Proverbs well says (xxii: 29): "Seest thou a man diligent in his work, he shall have a place before kings."

The Task of Israel

So, too, God has given to us, the people of Israel, a task to do in this world, to teach the great truth of His law, and to proclaim to all men the unity of His name. Often this is best done when we are faithful each day in little things, in obedience to the words of this law and in the many ways in which we can show our deep reverence for His holy name. When God led our fathers from Egypt and gave to them His law and a home in the land of Canaan, it was the beginning of this great task. Through all the ages since that day, each generation of the House of Israel has had this task to perform. Today each child in the House of Israel has likewise his part to do in the performance thereof. This task is best performed by being faithful in all our duties, by being earnest in our love for our religion, being true Jews and Jewesses at all times.

Review

This concluding lesson of the course is intended to refresh the minds of the children as to the incidents of all previous lessons. Each incident that has been dwelt upon should be made use of to illustrate the meaning of the memory verse which breathes the spirit of the whole work.

Relieving the Tension

In addition to the map work to be given in the lesson, write on the board for the review the headings of the various lessons. Have a child tell of each incident.

Home Work

Let each child bring in for the next lesson a short summary in writing of the whole course gone over. Tell them it need not be lengthy, but just enough to show that the course has been learned. Also ask children to draw a map of Palestine, showing the relative positions of the tribes with the section for each tribe given in distinct coloring.

QUESTIONS

1. Give two reasons why the Book of Joshua was included in this course.

2. Was the conquest of Canaan complete? Cite reason.

3. Discuss Ebal and Gerizzim and Schechem.

4. How was the land divided? Draw map of Palestine, showing relative position of tribes.

5. What was the evident intention in connection with this division?

6. What was the nature of the cities of refuge?

7. Quote from memory the instances of Joshua's activity prior to his installation as leader.

8. Discuss the character of Joshua.

9. What remarkable tribute to his leadership can be given?

10. Compare Moses and Joshua and the conquest of Canaan with the American Revolution and its leaders.

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